NATIONAL COUNCIL

OUTLOOK

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MAY 1951

Closing service of Southwest Convocation in San Antonio's picturesque river theatre

Southwest Convocation Issue

PUBLICATION OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A.

Coming Events

National Council of Churches, General Department of United Church Women, Board of Managers
Buck Hill Falls, Pa, May 7-11
National Council of Churches, Division of Home Missions, Executive Board
New York, N. Y., May 9
National Council of Churches, General Board
Chicago, Ill., May 16
United Presbyterian Church, General Assembly
Des Moines, Iowa, May 23
Annual Retreat on Racial and Cultural Relations
Greenwich, Conn., May 25, 26
Presbyterian Church in the U.S.A., General Assembly
Cincinnati, Ohio, May 27
National Council of Churches, Division of Foreign Missions, Executive Board
New York, N. Y., May 31, June 1
Reformed Church in America, General Synod
Buck Hill Falls, Pa., June 6
National Baptist Convention of America, Sunday School Congress
San Francisco, Calif., June 6-10
Presbyterian Church in the U.S., General Assembly
Orlando, Fla., June 7
American Baptist Convention
Buffalo, N. Y., June 11-15
Augustana Lutheran Church, Synodical Convention
Galesburg, Ill., June 12-17
National Council of Churches, Executive Staff
Lake Geneva, Wis., June 14-18
Association of Council Secretaries, Annual Meeting
Lake Geneva, Wis., June 18-23
World Council of Churches, European Laymen's Conference
Bad Boll, Germany, July 18-25
National Council of Churches, General Board
New York, N. Y., July 18
Commission of the Churches on International Affairs
Geneva, Switzerland, July 30-August 1
World Council of Churches, Executive Committee
Rolle, Switzerland, August 1-4
World Council of Churches, Central Committee
Rolle, Switzerland, August 4-11
Danish Evangelical Lutheran Church, Annual Convention
Tyler, Minn., August 14-19
Moravian Church
Dover, Ohio, August 28-September 5

THE COVER

Rt. Rev. Everett Jones, Protestant Episcopal Bishop of San Antonio, leads closing service of worship and dedication of the Southwestern Convocation in San Antonio's River Theatre. At right is Dr. Hyungki J. Lew, acting Methodist Bishop of Korea, who delivered the address; at left is a choral group from Travis Park Methodist Church, San Antonio.

Vol. I, No. 5, May 1951

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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DEEP IN THE HEART OF TEXAS

Southwestern Convocation Calls Churchmen of Many Denominations Together for First Time

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

By Donald C. Bolles

Picturesque San Antonio is accustomed to making history. Many of its ancient churches, buildings and homes are reminders of a heritage dating back 200 years to the time when Spanish viceroys ruled the plains of the Southwest. In this setting, the churches of many communions of the National Council of Churches made history when they came together in the nation's second oldest city on April 11-13.

Their common concern for Christ's Kingdom brought together for the first time in the history of the Southwest several hundred members, clergy and laity to strengthen the bonds of fellowship and consider ways in which they may work cooperatively in the months and years ahead. The denominational divisions that have long kept many apart from one another in their own communities proved no insurmountable barrier. In the Southwest, as in other sections of the country that earlier had adopted the pattern of cooperative Christianity, Presbyterians, Methodists, Disciples and many others found inspiration in Christian fellowship and worship as followers of the Master.

The words of Methodist Bishop William C. Martin of Dallas were echoed by many. "What we've witnessed here simply could not have happened only a dozen years ago. I think there isn't one of us here today who hasn't been saying to himself 'well, this is a historic occasion.'"

Bishop Martin, a member of the executive committee of the Council of Bishops of the Methodist Church, was one of more than 300 who came from all over the Southwest to the first Southwestern Convocation to advance a pattern of church life comparatively new to that thriving section of the country.

The response brought smiles to the face of Dr. Harry C. Munro of Fort Worth, who as executive secretary of the Southwest Inter-Council Office assumed most of the burdens of staging the three-day interdenominational gathering in San Antonio's Travis Park Methodist Church. Registration showed more than 50 cities and towns in Texas were represented, as well as communities in Oklahoma, Arkansas, Louisiana, New Mexico, Kansas and Tennessee. Several hundred members of San Antonio churches helped swell the attendance.

(*Continued on Page 6*)

San Antonio's Travis Park Methodist Church was host to the Southwestern Church Convocation.

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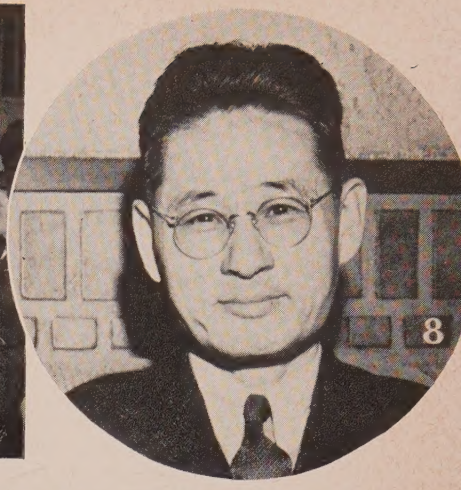
The Convocation In Pictures

AT THE SOUTHWESTERN CONVOCATION: (1) San Antonio's Mayor, Jack White greets delegates; (2) Officers of Southwestern Advisory Committee: Mrs. John M. Hanna, Dallas, vice-chairman; Dr. Harry C. Munro, Fort Worth, executive secretary; Dr. J. Fisher Simpson, Dallas, chairman; Mrs. R. H. Hughes, Tulsa, recording secretary; (3) National Council's public relations exhibit; (4) Frank W. Dugan, Brownwood, Tex.; Rev.



John W. Deschner, Corpus Christi, and Dr. Guy Tetirick, Tulsa; (5) Dr. Hachiro Yuasa, president, Japan International Christian University, and Professor Iain Wilson of Davidson College, N. C.; (6) Registration desk reflects inter-racial quality of meeting; (7) Charles Wilson, Oklahoma City, addresses youth's banquet in Central Christian Church; (8) Speaker Hyungki J. Lew, acting Bishop of the Korean Methodist Church; (9) Ex-chaplain Iain Wilson, now a Bible professor, addresses the convocation; (10) A.M.E. Bishop Joseph Gomez, of Waco, with Dr. Samuel McCrea Cavert; (11) Church women inspect May Fellowship Day issue of the OUTLOOK—Mrs. R. V. Rorabaugh, Tulsa; Mrs. W. Murdoch Macleod, New York; Mrs. Joseph Gomez, Waco, and Mrs. John M. Hanna, Dallas; (12) Chairman Simpson greets Dr. M. E. Sadler, president of Texas Christian University and a vice-president of the National Council.

Deep in the Heart of Texas *(Continued)*

A cross section of church leadership was represented by a few bishops, many pastors, and regional church executives, laymen and laywomen, the latter drawn primarily from United Church Women. In plenary sessions addressed by Christian leaders from Japan, Korea and the British Isles and America and in small group sessions they considered together "Our Christian Task in the Southwest."

Patterns for cooperative work in many different fields of concern to the churches were fashioned in sessions of ten commissions on such subjects as worship, social frontiers of the Kingdom of God, field cooperation in Christian education and the like. Members of the staff of the National Council sat in as consultants, and helped frame the findings which will be made available to churches in the Southwest.

Many practical steps to strengthen Christian work were advocated, including: Establishment of state committees to advance religious education, service to migrants and town and country church programs; joint action by councils of church women and ministerial associations as sponsors of community wide conferences on inter-church activities and cooperation; conduct of schools of missions in local communities; more adequate churching of cities and communities based upon sound church planning and research.

Youthful Iain Wilson of Edinburgh, Scotland, a British Army chaplain at Dunkirk and now a professor of North Carolina's Davidson College sounded a keynote for the convocation in the opening session as he described the ecumenical movement for this day.

"In this movement," he said, "we are asking our Lord to forgive us, to take away our concern for greatness and prestige. We want something—all of us. We want to serve Him, who is Lord of all . . . and to serve one another in His Name . . . and in His name to serve all mankind, whether with prophetic warning or spiritual nourishment, or simply by our labor among the millions of homeless, poor, frightened ones, for whom Jesus was well content to give His life."

Dr. Samuel McCrea Cavert, general secretary of the National Council of Churches, declared the united forces of Protestantism have three common tasks. "Our first is evangelistic; to present the truth of God as made known in Christ, to 70,000,000 people in our country who profess no religious faith. Our second is educational—to train children and youth and adults in a fuller understanding of Christian faith and the Christian life. Our third is missionary. The place of the Church is always on the frontiers."

A new kind of denominationalism is arising. "It is one," he observed, "that magnifies the things Christians have in common while leaving room for all the freedom and diversity which are the glory of the Protestant heritage.

"Of this new type the National Council of Churches is the fullest expression that we have yet seen.

Other speakers were Dr. Hachiro Yuasa, American-educated president of the International Japan Christian University; Dr. H. J. Lew, acting Methodist bishop of Korea; Bishop Martin, John Rogers, lay vice president of the Tulsa Council of Churches, and two executives of the National Council, Mrs. W. Murdoch MacLeod, director of United Church Women and Dr. I. George Nace, executive secretary of the Division of Home Missions. Here are some of the things they said:

Dr. Yuasa: The spiritual regeneration of the Japanese people is the fundamental program of post-war Japan. The program of spiritual regeneration is basically an educational one. The new International Christian University will help in meeting this historical need of post-war Japan."

Mrs. MacLeod: "Women are persons and an important and determining force in national life. They have an increasing awareness that our destiny and the future of our sons and daughters is completely tied into the larger problems of our total society. Truly women would complement the work of men; not compete with them."

Mr. Rogers: "Wider fellowship in Christ must be one of the first objectives of the Christian communions which comprise the Protestant movement if Christianity is to meet the challenge of materialism in the world today."

Dr. Nace: "The times are too dangerous, the task too overwhelming for us to move forward separately. Only through united action, under God, can we look for progress. This is possible if we have the will for it. It requires enough of Christ's spirit in our hearts to respect the sincere convictions of other people and to work with them."

Youth was well represented at the convocation. Led by Charles Wilson, Jr. of Oklahoma City they held their own ecumenical program.

Bishop Joseph Gomez, Waco, Texas, of the African Methodist Episcopal Church, as chaplain of the convocation, conducted the devotional services.

Under blue skies and bright sunshine a closing service of rededication to cooperative Christian tasks was held in the unique setting of San Antonio's river theater. On one side of the narrow stream the church people sat. From the other side the Rt. Rev. Everett Jones, Protestant Episcopal bishop of San Antonio, and Bishop Lew, and a choral group of the Travis Park Methodist church, led the closing service.

Dr. Munro, in appraising the high points of the convocation said it "provided an experience of inclusive Christian fellowship which symbolizes the strides being made today toward leveling of old barriers."

To Harold Kilpatrick, executive secretary of the San Antonio Council of Churches, his staff and other church people of the city who made the convocation possible, Dr. Munro paid high tribute.

Thoughts on Pentecost

By Jesse M. Bader

Pentecost, which will be celebrated this year on May 13, marks the beginning of Christian evangelism in the full and complete sense of the word. To be sure, Jesus and His disciples evangelized during the days of His earthly ministry, but the complete Gospel could not be preached until after the Crucifixion and the Resurrection. The facts of the Cross, the empty tomb and the risen Lord, as Paul so well recognized, are not incidental but essential features of the Gospel.

The sermon of Simon Peter was the first evangelistic message in the New Testament which set forth the Gospel in its completeness. If Christendom could be brought to read and study it anew, this fact alone might help to usher in a new Pentecost among us. Following the sermon, 3,000 believed, repented and were baptized.

Surely no minister or congregation today will let Pentecost come and go without giving a large place to evangelism. The fifty days between Easter and Pentecost can be brought to a glorious climax by the reception of new members into the church. The early Christians went out from their Pentecost to create new persons and to change the world. Pentecost is a prophecy of what the followers of Christ can be and do in any generation when they give themselves up completely to His divine will. Do we need anything more just now than this?

How to Satisfy Practically Everybody

By Beata Mueller

A mission study book may be a year or more in the making. Here, in the final stages, Adult Editor Leslie Sayre and Author Elizabeth Lee go over galley proofs of "He Wears Orchids," her book on this year's foreign missions theme, *Latin America.*

How do you produce a book that is acceptable to more than two dozen different denominations?

It can be done, says Dr. Franklin D. Cogswell, general director of the National Council's Joint Commission on Missionary Education.

The joint commission and its predecessors, he points out, have been doing it for nearly half a century.

There is trouble occasionally, he admits. Once or twice a manuscript had to be thrown out altogether—like the time one denominational leader insisted, "our churches won't use this—it's too radical," and the expert from another denomination condemned the same manuscript as "entirely too wishy-washy."

Most of the time, however, the cooperative process not only works, Dr. Cogswell says, but it works better than any other way.

It goes like this:

First, the commission's Board of Managers—over a hundred representatives from 56 boards of 28 denominations in the U. S. and Canada—decides on the basic home and foreign mission themes that will be studied in their churches in a given year.

The themes are chosen as long as four years in advance, and they often coincide with amazing precision with the area making world news when they are finally studied.

Two examples, both of them themes that were chosen several years in advance, are Southeast Asia, studied in the churches in 1944-45, when war news focussed in that area, and India, the theme that was studied in 1946-47, on the eve of Indian independence.

This sort of thing is not accidental, Dr. Cogswell explains. The wide range of experience and knowledge represented on the board, he feels, helps board members base their choice of study themes on long-term estimates of trends in world affairs and mission activities.

One reason for the themes chosen jointly from year to year is that the denominations found long ago that they could make a much greater impact by all concentrating on one or two areas rather than making scattered single efforts.

Another is that world events make background material on any given area out-of-date in time, and new information has to be published.

As a result, the themes generally cover all the mission areas of the world in about a ten-year cycle.

"I think we've been around the world about four times, now," Dr. Cogswell estimates.

When the theme is chosen, three age-group committees—for children, young people and adults—decide what books and materials will be needed to carry it out. With the approval of the board, the committees then select authors who submit outlines and then manuscripts for board approval.

Here again the cooperative approach is the most effective. Sometimes the denominational experts catch errors in fact, like a statement by an author-expert on Moslems, corrected by a denominational leader who knew special phases of the Moslem situation in India.

Sometimes the board members correct the manuscript's balance, like the member who commented, "This book is all about south China, and our missionaries work in north China."

The manuscript was revised and additions made to give a more complete picture.

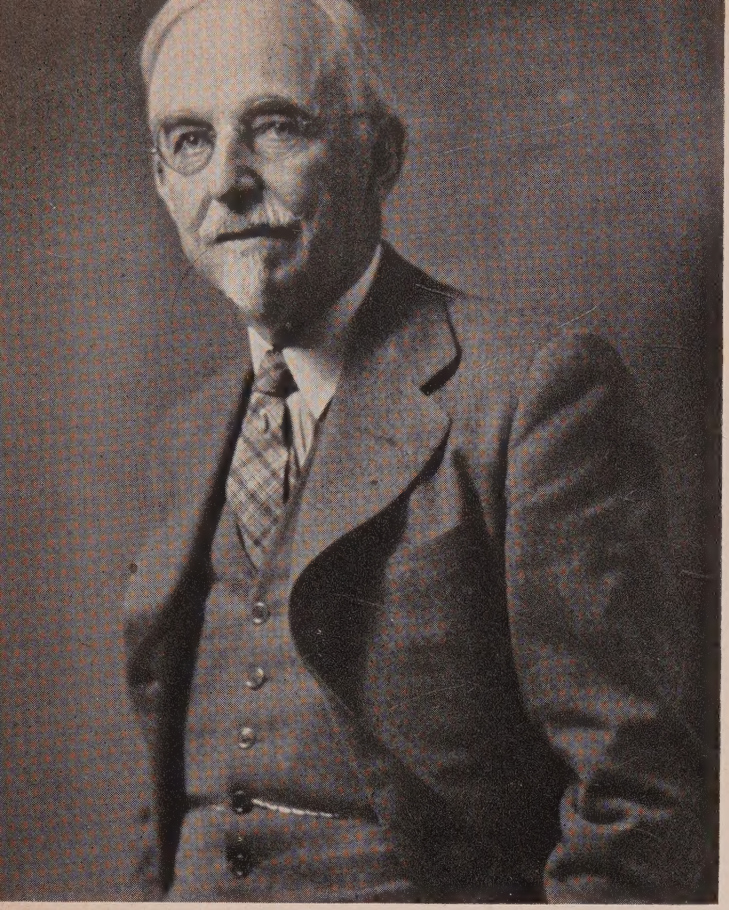
After the manuscripts have been approved comes the work of the staff experts: in literary editing, proofreading and designing the book itself.

Literary editing is important because some of the authors are professional writers but most of them are specialists in their particular field of mission endeavor and may or may not be literary stylists.

Staff members sometimes spend weeks with these authors, helping them to give the manuscripts a more readable organization or correcting an over-flowery style of writing.

Proofreading is a tedious process but important.

"Accidents do happen," says Dr. Cogswell, "and once one of our proofreaders let pass a list of African products that included 'rubber souls.' But on the whole we pride ourselves on the stand-



GRAND OLD MAN OF MISSION STUDY

Dr. T. H. P. Sailer, unofficial dean of mission study in North America, has probably taught more mission study classes and trained more class leaders than anyone in the world.

From the first missionary education conference at Silver Bay in 1902, he has been a central force in the movement.

Now, at 83, he is still training leaders at the annual Silver Bay conference and elsewhere.

A gentleman and a Christian scholar Dr. Sailer graduated from Princeton University and Princeton Theological Seminary, but was not ordained. His doctor's title is a Ph.D. in Semitics from the University of Pennsylvania.

He was the first secretary for missionary education of the Board of Foreign Missions of the Presbyterian Church, U.S.A., after serving in that capacity for ten years, he continued as the board's educational advisor.

For a dozen years after that he was an associate in education at Teachers' College, Columbia University.

In 1930-31 he was a member of the Fact Finders Group of the Layman's Foreign Missions Inquiry in China, the study that resulted in the monumental report, "Rethinking Missions."

Since 1928 he has been Honorary Secretary of the Missionary Education Movement, now the Joint Commission on Missionary Education of the National Council.

ard of accuracy of reading."

Finally comes the art of book-making—the process of choosing the type-face, the illustrations and the cover design that will set the mood for the text.

A good example is the flower-wreathed cover on Edith Lovell Thomas" "The Whole World Singing," a recent publication. The New York Employing Printers' Association, one of the top groups in the trade, liked the cover so much they chose it for display at the Eleventh Annual Exhibit of Printing Week.

Another experiment in format is a paper-covered book called "Now!" on this year's home missions theme, of "Churches for Our Country's Needs." Designed like a magazine digest, it contains special features, short articles and reports and a photo insert, is geared for use by both adult and young people's groups.

The mission study publishing enterprise has come a long way since it began 50 years ago with a few adult books and study materials.

Today the Joint Commission has an output of books that could be stacked up to reach higher than Pike's Peak, uses over one hundred tons of paper a year and distributes publications worth over a quarter of a million dollars at wholesale rates.

Its materials are no longer just for adults—they are for every age group down to the snowsuit set, who learn about children in other lands from bright and cheerful picture books. And from the "Fun and Festival" series teenagers—and even adults—learn their faraway neighbors' songs and games.

Besides biographies, study books, teachers' guides, stories and other volumes, there are brightly colored picture maps—used in many public and private schools as well as by church groups—and plays.

The Missionary Education Movement, predecessor of the Joint Commission, was one of the early groups that fostered the use of drama in church education.

John Oxenham's well-loved hymn, "In Christ There Is No East or West," comes from the great "Pageant of Darkness and Light," written for missionary societies in England and published here by the M.E.M. Thousands of church people performed in productions of the pageant at the M.E.M.-sponsored missionary expositions in 1911.

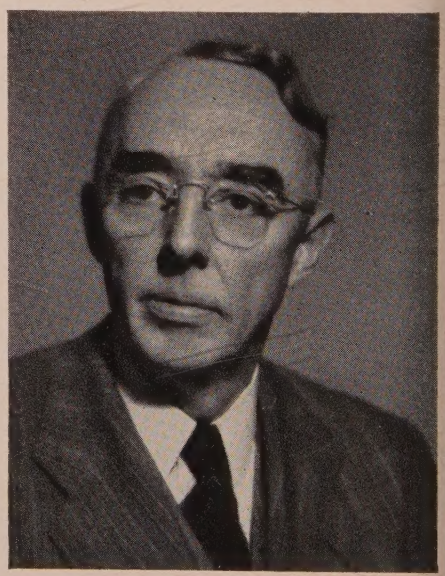
In those days, a lot of good church members looked askance at the worldliness of theatricals, and plays were listed in the M.E.M. announcements as "missionary entertainments." Today the catalog lists not only specially written plays on issues important to the churches, but manuals on writing and producing them.

The mission study publishing enterprise, in this half-century, has not only expanded but reflects the growing trend toward cooperation among the churches.

What is now the Joint Commission on Missionary Education began at the turn of the century as the Young People's Missionary Movement. It was established in 1902 at a meeting at Silver Bay, on Lake George, N. Y.

In 1911, as the program became more inclusive, the group became the Missionary Education Movement of the U. S. and Canada.

In the early years the denominations sent out the interdenominational mission study books under their own imprint, often with special sections and chapters bound in. But by 1926 all of them had dropped the practice. Since then, books are still distributed through the denominations, but most of them



Dr. Franklin D. Cogswell

carry the publication name of the M.E.M.—Friendship Press.

Over the years, the meetings at Silver Bay stimulated hundreds of other annual summer conferences at which ministers and church and youth leaders discuss methods of using materials prepared for the year's two themes.

The themes have been carried out not only in published materials but in slides, filmstrips and films planned by the group's Audio-Visual Aids Committee and realized by the denominations working singly or together.

One example is the film, "Wings to the Word," on this year's Latin American theme, produced by the Central Department of Broadcasting and Films with the joint commission's counsel.

Religious News Service Pho

One of the early sponsors of dramatics as part of church education, today the Join Commission on Missionary Education issues plays and manuals used in groups like these

Essay Winners to Japan

Forty thousand pastors of 20 denominations in the United States and Canada will cooperate April 29-May 6 in an intensive effort to raise funds for an international Christian university in Japan, it was announced by Dr. John Coventry Smith, chairman of the executive committee of the Japan International Christian University Foundation, Inc., New York City.

More than 200 colleges and universities in the United States already have had a share in raising funds for the Japanese university, according to Arthur Jorgensen, national director, of the organization's college and university campaign.

An announcement from the Foundation said also that George Lewis, 21, of Champaign, Illinois, and Miriam Corless, 23, of Wilmington, Delaware, have been named winners of an essay contest sponsored by the JICUF. Their award is an all-expense trip to Japan.

With the formation of the National Council of Churches last November, coordination of these activities has become closer through the National Council's units, especially the Divisions of Home and Foreign Missions and of Christian Education.

Outside the National Council, the joint commission continues the cooperation it has given the Student Volunteer Movement for half a century and serves as publisher in America for the International Missionary Council.

The National Council's Joint Commission held its first Board of Managers' meeting last month and elected as officers: Dr. Corliss P. Hargraves, executive secretary of the Methodist General Conference Committee on Theological Education, chairman; Dr. Bernard J. Mulder, secretary of the Board of Education of the Reformed Church in America, vice-chairman; Dr. George F. Sutherland, treasurer of the Methodist Commission for Overseas Relief, treasurer; Miss Neva B. Palmeter, director of the Department of Missionary Education, of the Presbyterian, U.S.A., Board of Christian Education, secretary.

Board members also planned distribution for the dozen books and the accompanying leaders' materials on Latin America and "Churches for Our Country's Needs" that will be the basis of home and foreign mission study in training conferences this summer and study groups next fall and winter.

Is the cooperative approach effective? Take one example—"So Sure of Life," Violet Woods' book on Dr. Robert F. Thomas' Methodist mission in the Tennessee hills.

A retired medical missionary from China and his wife read the book, and volunteered their services at the mission.

A nurse in the Midwest, not a Methodist herself, read the book and went down to work with Dr. Thomas.

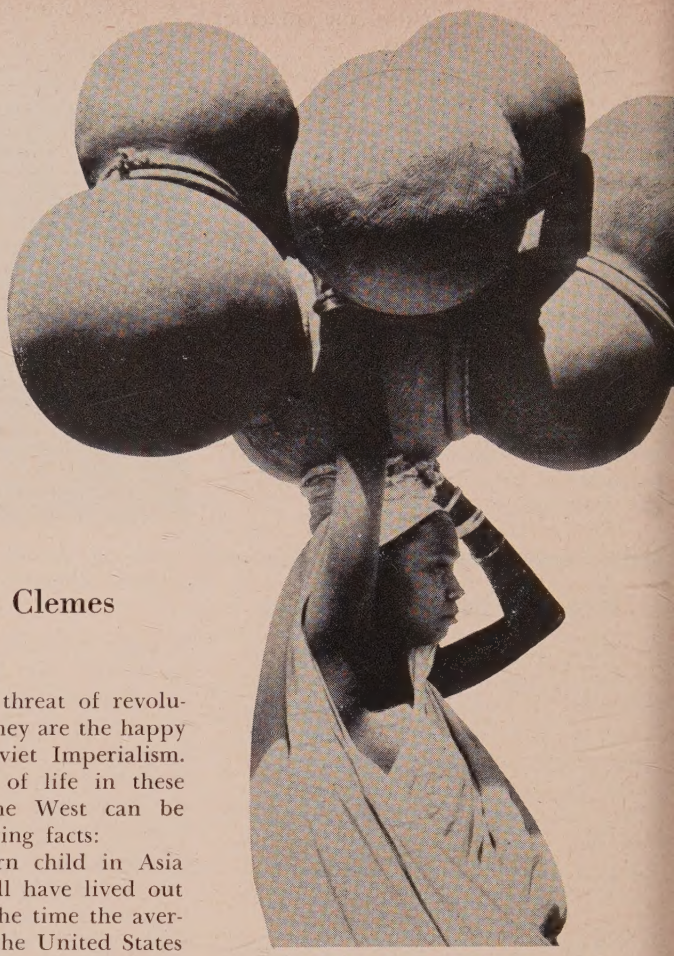
These are direct results, but there are others equally important.

Fifty years ago mission study was for some people a fad for finding out about remote and exotic places; for others a surge of youthful enthusiasm. Today it is an integral part of the church, bringing millions an understanding of the churches' outreach to people near at hand as well as overseas.

Type face and design are the eye-catchers for a book. Here Designer Margery Smith and Art Consultant Louise Jefferson plan layout and pictures for a new manuscript.

·POINT IV·

Handout or Hope?



By William Clemes

THE hope of a better world made articulate by President Truman in his Point IV proposal in 1949 kindled an immediate spark of enthusiasm among American churches.

Practically without exception, American church bodies resounded with resolutions endorsing Point IV and Congressmen were urged to take positive action to carry out the proposal.

Actually, however, the churches did not undertake a detailed evaluation of the merits of this program nor seek to define in precise terms the relation of this program to the far-flung missionary enterprise.

This critically essential job was undertaken last month by a group of more than 100 leading churchmen, mission board executives and educators. They met under the joint auspices of the National Council's Department of International Justice and Goodwill and its Division of Foreign Missions.

As this edition of the NATIONAL COUNCIL OUTLOOK goes to press, the findings and recommendations of the conference have not been made. But the three conference study papers offer a clue to what many churchmen think about Point IV.

Certain of the issues related to Point IV were outlined in a document presented by Willard Espy, a *Reader's Digest* editor, and chairman of the preparatory committee on "The Needs and Aspirations of Peoples in Underdeveloped Areas."

This statement took the position that the key political issue of today is not Russia or the atom bomb, but the ominous poverty of two-thirds of mankind.

This grinding misery is the lot of one and a half billion people in Asia, Africa and Latin America and is the political battleground on which the fate of the world may well be decided.

Ravaged by centuries of sickness, starvation and illiteracy these areas carry the ever-present threat of revolution, chaos and war. They are the happy hunting ground of Soviet Imperialism.

The sharp contrast of life in these areas with that in the West can be glimpsed by the following facts:

The average newborn child in Asia or the Middle East will have lived out his life span at about the time the average newborn child in the United States is ready for marriage.

INDIA has 80 per cent of its people tilling the soil to produce barely enough food to keep the population alive. Only 19 per cent of the population of the United States is engaged in agriculture and American farmers produce more than can be eaten.

Carrying gourds to market, this Indian woman cannot stop to rest—it takes three men to lower her fragile load to the ground. But the oldest form of transportation is still the cheapest where human life is cheap. (Below) Progress—the bullock cart is slow and dusty, but it's better than pulling the load yourself.

The income of the average Indian is $40 a year, ours is $1500. Grimmer still, the average Indian is 20 per cent below the caloric intake considered as necessary to health.

The toll of energy taken by disease is staggering. Of the two and three quarters billions of people in the world today, one and half billion are said to be sick, the great majority of these in the underdeveloped areas.

The number of victims of malaria—a tropical disease—at this moment equals the total population of the Western hemisphere. An equal number waste away from T.B. Eighty per cent of the 130 million below the Rio Grande suffer from chronic or recurrent intestinal diseases.

Starved and wasted bodies go hand in hand with starved minds. With luck, two children out of ten born in Asia and Africa will learn to read and write.

DEEPLY imbeded in these societies are conditions that war upon human happiness and progress: corruption in government, absentee landlordism, crushing indebtedness, lack of mechanical energy and racial animosities.

But there is a bright side to this gloomy picture. For where technical aid has been administered with both vision and common sense the results have been surprising.

For example, the United Nations' World Health Organization in six weeks' time licked an Egyptian cholera epidemic which threatened the entire population of that and neighboring areas.

In Tingo Maria, Peru, where half the children were afflicted with hookworm or other parasites, a cooperative health service campaign halved the incidence of these diseases in four years.

Technicians for Latin America developed a $3,600 "package" machine shop—a lathe, drill press, pliers, hammers, saws, calipers, punches, chisels—from which local people using local material could make repairs of farm tools, fishing boats and carts—and learn the skills of an industrial age.

A SMALL U. N. mission to a primitive tribe of Indians in the jungles of Central America devised an ingenious tape measure which could be woven into the Indians' belts, thus insuring them full measure when they purchased their clothing in town.

In a Greek village of 1,500 people, everyone was in bad health until a sanitation expert came along to suggest they clean the spring, chlorinate the water and drain the surrounding swamp. The whole project cost only $80. Today healthy men work in the fields and children who would have died before laugh in the streets.

Results achieved in mass literacy among both children and adults are striking. Frank C. Laubach, whose work is well known to Protestants, has in 20 years started an estimated 50,000,000 men, women and children on the road to learning.

Jimmy Yen in the first World War developed a simplified 1,000 character system by which he taught Chinese working with the Allies to read and write in a few months.

The land reforms achieved by the Occupation in Japan are an illustration of what can be accomplished to satisfy the land hunger in Asia—a land hunger deeply exploited by the Communists.

In four years, the proportion of land tilled by Japanese tenants has been reduced from 50 to 10 per cent.

Part of Dr. George Harley's one-man "Point IV" program was surveying Liberia's first inland road—from the capital city, Monrovia, to his medical mission at Ganta.

THESE few examples show how the Point IV concept can make heavy inroads on the poverty and attendant ills in the underdeveloped regions.

In the words of the Espy paper presented at Buck Hill Falls: "Technically almost every evil of underdevelopment can be exorcised, provided the fervent will of the people is combined with sympathetic aid of industrially developed nations, and a constant balance is struck between the need for elementary progress and the eventual goal of full industrialization."

The moral and ethical considerations underlying the church's interest in Point IV were set forth in a document presented by Mr. Charles Seaver, economic consultant and author.

This statement described the four principal points at which the church bears most directly and intimately on the Point IV concept.

These are the Christian view of the individual as a child of God, the Christian sense of responsibility toward one's neighbor, the search for peace and justice and the worldwide church enterprise.

Of these, the first two stem directly from Christian teaching. They say in effect that a man's material wellbeing is as essential to the growth of Christian personality as his moral and spiritual development, and that a Christian is under moral obligation to share his skills, knowledge and understanding with his less fortunate neighbors.

As an instrument of peace and justice, the Point IV program holds the promise of eliminating the basic causes of war: poverty, ignorance, and disease, inequitable systems of land tenure, lopsided economies and excessive interest rates.

THE churches can support the Point IV program when it is aimed at the betterment of people everywhere, and not selfishly employed as an instrument of coercion or to buy votes in the international market-place.

The third study document, prepared by Dr. M. Searle Bates, of Union Theological Seminary, described the scope of the missionary enterprise and dealt with some of the problems raised by Point IV in relation to missions.

Missions, through which a large part of

Please turn to Page 25

Council to Merge All Stewardship Activities

THE world outlook of our nation, both politically and economically, now gives the church the greatest opportunity it has ever had to present the Christian gospel, Bishop Henry Knox Sherrill, president of the National Council of Churches told 60 stewardship leaders meeting in Buck Hill Falls, Pa., early in April.

"We are one world whether we like it or not," he said. "Recognition of this fact should give churches a world vision, and they should be able to put aside their interest in 'little things' in order to do more Christian work on a world scale."

Commenting on the recent Senate Crime Investigating Committee, Bishop Sherrill said the results had pointedly shown the failure of Christian education, family life and the church to do their job.

Bishop Sherrill's address climaxed a three day meeting in which the stewardship leaders of 29 denominations completed plans for what they called "the greatest advances made in generations toward merger of all Protestant stewardship activities."

In a recommendation to the National Council's General Board the delegates asked for consolidation of stewardship and fund-raising efforts in the Council.

It was noted that this step already has been taken in most of the denominations.

The leaders also formed a World Mission Program. The Program will send promotional literature and turnover charts to church leaders abroad to develop stewardship programs overseas.

It was agreed that plans will be outlined this fall for a series of stewardship education conferences throughout the United States. These interdenominational meetings will teach "laymen, women and children of all Protestant churches the meaning of Christian stewardship, and how their faith applies to daily life and work."

Plans also were made to prepare pastors for practical application of stewardship principles in congregational work by integrating stewardship work with Protestant theological seminaries. Churches affiliated with the National Council were asked to provide motion pictures and other educational material to seminaries.

Dr. Harry S. Myers, acting executive director of the Joint Department of Stewardship, reported that seven motion pictures dealing with stewardship now are in production. Three films are being produced by the United Lutheran Church, one by the Presbyterian Church, U.S.A., one by the Congregational Christian Churches, one by the Lutheran Church—Missouri Synod, and one by the Evangelical and Reformed Church.

Dr. Clarence C. Stoughton, chairman of the Joint Department of Stewardship, presents a new church public relations manual to Dr. Harry S. Myers, acting executive director, in recognition of his thirty years' service to the cause.

Dr. Clarence C. Stoughton, chairman of the Joint Department of Stewardship and president of Wittenberg College, declared that the Christian church will be largely ineffective unless its laymen are reconverted to the need for Christian work.

"We say that our churches are in the best condition today they have ever been in, and that we have a Christian nation," Dr. Stoughton said, "yet 100 million people are not in churches on Sunday and 45 per cent of our population are not church members."

To remedy this situation Dr. Stoughton called for promotion of stewardship with "a new sense of mission," resulting from the cooperation manifested by the formation of the National Council.

Asking for improvements in stewardship education, Dr. Stoughton said people must be taught to give their lives to Christ "out of gratitude for what Christ has given them."

Washington, D. C., Aids GI's

The finding of weekend sleeping accommodations for GIs in Washington is a much-appreciated contribution of the church federations's committee on service to members of the armed forces.

Several churches have volunteered to convert their Sunday school auditoriums, dining rooms and other space for this purpose.

The chairman of the committee is Jesse Aiken, a Washington businessman.

Another project of the committee is the development of a program to help new federal workers meet church people.

Mr. Goeringer Appointed

The Wyoming Valley Council of Churches in Pennsylvania has a new executive in the person of Rev. Howard C. Goeringer. Mr. Goeringer is pastor of St. John's Reformed Church, Reading.

He succeeds Rev. T. Ross Paden, who has gone to the Pasadena, Calif., Council of Churches.

JULIAN KAROLYI, noted Hungarian pianist brought here as a displaced person by Church World Service, made his U.S. debut recently in New York's Carnegie Hall.

Music Brought Him Freedom

An eminent Hungarian musician who recently gave a recital in New York's Carnegie Hall, and a 12-year-old spastic girl who will receive special medical treatment here, were among the hundreds of displaced persons brought to this country since the first of the year by Church World Service, Inc., relief and rehabilitation agency of the National Council of Churches.

Zoya Korczyk, whose right hand and leg have been paralyzed since birth, was accompanied by her mother, a 39-year-old widow, and her brother George, 14. Because Zoya is a rehabilitation case, a $1,000 bond was required in addition to the affidavits of the sponsor on financial responsibility.

Several denominations, two individual churches and the Springfield (Mass.) and Massachusetts Councils of Churches worked together to post the bond.* Contributions also were received from six individuals, including two former DP's, European friends, who sponsored the family.

Zoya, requiring special schooling, constant supervision and training in a clinic for spastic children, will receive treatment at the Bay State Society for the Crippled and Handicapped, Springfield, Mass.

Mrs. Korczyk and her family, who entered the United States under the auspices of the Russian Orthodox Church, will live in Springfield, Mass., where housing has been secured for them, and the promise of a job for the mother.

The Korczyks, White Russians, entered Germany from Bela Russia, now a part of Poland, in 1943. Moving in with the German army after their possessions had been taken by the Russians, they worked in an old peoples' home until the death of Mr. Korczyk. Shortly afterward, Mrs. Korczyk and her children entered the DP camp.

Julian Karolyi, 36-year-old Hungarian pianist acclaimed throughout Europe, was brought to this country on a Presbyterian assurance, accompanied by his mother. A few months after his arrival he played his debut recital in Carnegie Hall, which was favorably received by New York music critics.

A displaced person for the past seven years, Karolyi since 1945 had been performing for German audiences and U. S. troops in the western zone of Germany. Five years ago he fled to Germany from a concentration camp in Prague, where he and his mother were held prisoners for several months at the time the Russians marched into Czechoslovakia.

During his residence in Germany, Karolyi concertized throughout the country, and also played for U. S. Generals Trescott and Hubner, and for General Koenig of the French occupation army.

* *Complete list of groups cooperating in the case: Bay State Society for the Crippled and Handicapped, First Baptist Church of Springfield, Baptist Home Mission Society, Congregational Christian Service Committee, Massachusetts Council of Churches, Russian Orthodox Church, Springfield Council of Churches, Y.M.C.A.*

WEEKLY NEWS SCRIPT FOR LOCAL BROADCAST

A 15-minute weekly radio script, "Religon at the News Desk," prepared by a group of graduate students in ethics at Yale Divinity School, has been made available to councils of churches throughout the United States.

This announcement came from William L. Miller, who heads the group.

The program already is being rebroadcast by a number of councils of churches, he said, and has been aired for nearly two years over Station WELI, New Haven, under the auspices of the New Haven Council of Churches.

The only program of its kind in North America, it is not a commentary on religious news, but rather a Protestant religious commentary on general news at home and abroad, Mr. Miller commented.

The program already has received two national awards from the Protestant Radio Commission.

Topics such as the Senate crime investigation, the income tax, the role of the military, the 22nd amendment and the drafting of 18-year-olds have been discussed on former broadcasts.

Members of the Presbyterian, Brethren, Disciples of Christ, Methodist, Baptist, Congregational Christian and Protestant Episcopal denominations belong to the "Religion at the News Desk" group.

Further information may be obtained from William L. Miller, *Religion at the News Desk,* Yale Divinity School, New Haven, Conn.

Council Personalities

Mrs. Allan K. Chalmers

Mrs. Allan Knight Chalmers, new national chairman for May Fellowship Day, for many years has worked for a Christian fellowship without racial barriers.

MRS. CHALMERS

Mrs. Chalmers is the wife of a Congregational minister who for 18 years was pastor of Manhattan's Broadway Tabernacle and chairman of the Scottsboro Defense Committee which struggled to liberate nine Negro boys believed to be wrongfully accused of crime. Dr. Chalmers' story of the famous case has recently been published under the title "They Shall Be Free."

During the years in New York, Mrs. Chalmers was a member of the National Board of the Y.W.C.A., served on its National Public Affairs Committee and as chairman of the Economic and Race Relations Subcommittees.

She was on the board of the New York Council of Church Women and for several years co-chairman of its Interracial Committee, which worked successfully to secure wider job rights for Negroes in New York's Fifth Avenue department stores.

In the United Council of Church Women, predecessor of the National Council's General Department of United Church Women, she worked with Miss Mabel Head in meetings called by the State Department to secure suggestions from national organizations on the drafting of the U.N. Declaration of Human Rights.

Concerned over the "apartness" of Negro and white Christians, she helped organize the Interracial Fellowship of Greater New York and became its second president.

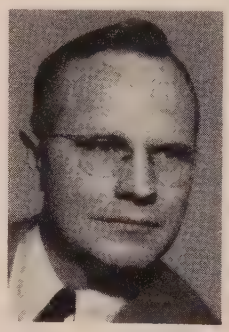
In 1947, Dr. Chalmers was called to a professorship in Boston University's School of Theology and they moved to Newtonville, Mass. Mrs. Chalmers in 1949 was elected president of the Massachusetts Council of Church Women.

In Cleveland last fall she was elected to the Board of Managers of the General Department of United Church Women and to its executive committee.

Recently appointed chairman of May Fellowship Day for the General Department, she follows Mrs. George B. Martin, of Summit, N. J., who for several years has been chairman of the national committee planning the May event which is observed by women of over 70 denominations in more than 1700 state and local councils of church women.

Rev. Don F. Pielstick

Like many of his colleagues, *Rev. Don F. Pielstick* has two jobs in the National Council. Either one might keep him busy around the clock.



PIELSTICK

He is director of church planning and adjustment, a newly created service in the Department of Field Administration, and secretary for the town and country committee of the Division of Home Missions.

In the former job, Mr. Pielstick deals primarily with the problem of "comity." This is an ecclesiastical term for church cooperation based on mutually acceptable plans and agreements.

He says "comity is growing and my assignment is an effort to give it the attention it deserves."

The adjustments and planning he has done on week-ends to convert a ramshackle house into attractive living quarters for his family of six, he thinks will help him bring equally outdated church relations into line.

The town and country job he comes by naturally, having been born on a Nebraska cattle ranch, which he operated for two years before entering the ministry.

Both he and his wife attended Jewell College at Liberty, Mo. He received his divinty degree from Andover Newton Theological Institute, Newton Centre, Mass.

Before becoming field representative for the Home Missions Council in 1942, Mr. Pielstick was convention pastor for the Baptist Tri-State Convention in Idaho, Utah, and Montana, and pastor of the First Baptist Church in Fargo, N. D.

With the Home Missions Council, he acted as secretary for the industrial committee and the town and country committee, editing the latter's journal "Town and Country Church."

At the Constituting Convention of the National Council in Cleveland, he handled all the registrations and credentials.

Rev. William J. Villaume

First full-time secretary of the Department of the Urban Church in the Division of Home Missions is *Dr. William J. Villaume.* He has been director of the Department of Research and Strategy of the Massachusetts Council of Churches for the last five years.

VILLAUME

Dr. Villaume organized the research and strategy department in Massachusetts, primarily an urban state. The department's chief activities have been urban church adjustment, in which researchers worked with ministers and laymen in examining and redirecting their local church programs, and church extension and comity.

Earlier urban experience includes work as a pastor, a social worker and a member of both AFL and CIO labor unions.

Graduated *cum laude* from Wagner Memorial Lutheran College in 1935, William Villaume spent a summer at Pennsylvania Hospital on a scholarship from the Council for Clinical Training. He has master's degrees from the Lutheran Theological Seminary at Philadelphia and the New York School of Social Work and a Ph.D. in sociology from Hartford Seminary Foundation.

After a student pastorate at Grace Lutheran Church in Philadelphia, he was ordained in 1938 by the United Lutheran Synod of New York, served as assistant pastor of St. Peter's in Manhattan and pastor of St. John's in Middletown, N. Y.

He has done industrial and labor union studies, has been a group worker at the Hartford YMCA and YWCA and has done case work for the Community Service Society in New York. He also conducted a church survey in Newark, N. J., under Dr. H. Paul Douglass' guidance.

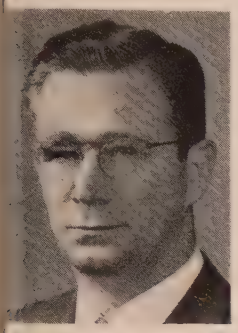
He has been an instructor at Boston University School of Theology, a member of the Lutheran Welfare Conference and the American Sociological Society,

and has served on the Board of Governors of the Institute of Pastoral Care and the Board of Directors of the Massachusetts Conference of Social Work.

Married and the father of three children, Doctor Villaume plans to make his home in New York.

Rev. Wallace C. Merwin

Rev. Wallace C. Merwin, for nearly 20 years a missionary in China, is the new associate secretary of the Far Eastern Joint Office of the Division of Foreign Missions. His main job will be to plan the work of the division's committees on China and Japan.



MERWIN

Mr. Merwin replaces Mr. Royal H. Fisher, who resigned as assistant secretary for reasons of health, but will continue as consultant to the Joint Office. Mr. Fisher, although not an ordained minister, was a missionary to Japan for many years for the American Baptist Foreign Missionary Society, teaching at the Mabie Memorial School and serving on the interdenominational hymnal translation committee.

A missionary for the Presbyterian Church, U. S. A., Mr. Merwin worked among students in Paoting, China, from 1931 till the outbreak of the Sino-Japanese war in 1937. Returning a year later, he worked with refugees from the war and from the disastrous flood of 1939. He was interned by the Japanese after Pearl Harbor, repatriated in 1942, and has served as a supply pastor in Rutherford, N. J., for two years.

Back in China in 1945, he was executive secretary of the North China Mission, working on post-war reconstruction and relief. With the advance of the Communists in late 1948, he and his family moved to Shanghai. In 1949 he became acting secretary of the China Council until he left the country last year.

Born in Brooklyn, Mr. Merwin is a graduate of Maryville College in Tennessee, has a B.D. from Louisville Presbyterian Theological Seminary in Kentucky and an S.T.M. from Union Theological Seminary in New York.

DR. REUBEN H. MUELLER, Recording Secretary of the National Council, in a moment of relaxation at the Constituting Convention in Cleveland.

Dr. Reuben H. Mueller

Dr. Reuben H. Mueller, recording secretary of the National Council of Churches, invented his own method for outlining the minutes he takes.

His decimal system, rather like that used in cataloging library books, developed from a library course which his wife took and passed on to him.

Dr. Mueller, executive secretary of the Board of Christian Education of the Evangelical United Brethren Church for the last five years, has helped catalog books in his denomination's General Office library in Dayton, Ohio, he says, and did some cataloging in his early days as a teacher.

A minister's son, born in St. Paul, Minn., Dr. Mueller graduated from North Central College in Naperville, Ill., and from the Evangelical Theological Seminary there later.

He taught high school in Wisconsin and served as dean of the Northwest School of the University of Minnesota before he entered the ministry in 1921.

The next three years he was both a pastor and a high school teacher in Minneapolis; then served as minister to churches in South Bend and Indianapolis, Ind., till 1937.

That year he was honored with a doctor's degree from Westmar College, in Iowa, and became district superintendent of the Indiana Conference of the Evangelical Church, a post he held till 1942.

Later he served as general secretary of both Christian Education and Evangelism for his denomination. In 1946, when the Evangelical United Brethren Church was formed, he was elected executive secretary of Christian Education and associate secretary of Evangelism.

In the National Council he is a member of the General Board and of the executive boards of the Division of Christian Life and Work and the Joint Department of Evangelism.

He is also a trustee of the International Society of Christian Endeavor and secretary of the General Commission on Chaplains.

Married since 1919 to Magdalena Stauffacher, Dr. Mueller and his wife have one daughter, Mrs. Armin C. Hoesch, who is a missionary in British West Africa.

Church Women Work For Peace

Women who attended the recent convention of the Indiana Council of Church Women adopted resolutions urging immediate shipment of grain to India, opposing permanent military conscription and the drafting of 18-year-olds, and supporting an amendment to strengthen the Indiana Fair Employment Practice Commission.

Delegates also resolved to refrain from hoarding, accept such controls and increased taxes as are deemed necessary, and to demand efficiency and economy in government.

The women reaffirmed their belief in working for peace, supporting the United Nations, supplying funds for rehabilitation of war-torn lands, and assisting underdeveloped areas to economic well-being.

Outlook

This Decisive Hour

God has caused us to live in a decisive hour. We have no other choice. Wishful thinking about what might have been will not help. Our task is to confront the here and now with faith and courage and a fresh resolve to witness unitedly to the saving Gospel we have in Jesus Christ. Cooperative effort is needed to enable the churches to provide a more effective and united witness to the faith they share in common. Can our churches have done with divisiveness and agree voluntarily upon a cooperative strategy for bringing the good news of the Christian Gospel to the community's rescue? This vital question confronts the leaders of our churches in every community.

The chief lesson which comes from the Southwestern Church Convocation, held under the auspices of the Southwestern Office of the National Council of Churches, in San Antonio, Texas, April 11-13, is this: the churches which wish to work cooperatively together should *begin*. The period for waiting for some more propitious time is over. The urgency of the hour pleads for mutual reinforcement and concerted action by all the local churches belonging to the 29 communions constitutent to the National Council.

Let those who must, wait, but for the member churches of the National Council now ready to work together in thousands of communities, large and small, the time for decision is now. The churches confront three major decisions:

1. How shall they cooperate to undergird the moral character of the community with Christian sanctions?
2. How shall they cooperate to effect a more wholesome environment in which Christian social relations may grow?
3. How shall they cooperate to bear a combined Christian witness within the life of the community?

In this decisive hour, Protestant and Orthodox Christianity has chosen the way of "togetherness." In scores of local communities churches give testimony to this spirit in councils of churches. In others where the need for a common Christian witness is urgent, let those now ready to cooperate, begin, remembering that "where two or three are gathered in my name, there am I in the midst of them."

Edgar Hoover Corrects a Misrepresentation

A pamphlet with a sensational title, circulated by extreme propagandists, has even resorted to manipulation of evidence in an effort to discredit the National Council. The pamphlet, for example, cites the following sentence from a statement by Mr. J. Edgar Hoover, directer of the FBI:

> "I confess to a real apprehension so long as communists are able to secure ministers of the Gospel to promote their evil work and espouse a cause that is alien to the religion of Christ and Judaism."

The pamphlet then deliberately uses Mr. Hoover's sentence in such a way as to leave the impression that he was referring to leaders either of the Federal Council or the National Council.

An inquiry addressed by a layman to Mr. Hoover about this quotation brought the following clear-cut reply:

> "The quotation which you set forth was taken out of context from remarks I made before the Committee on Un-American Activities of the House of Representatives on March 26, 1947 at Washington, D. C. . . . I want you to know that neither on this occasion nor at any time have I made any statements criticizing the Federal Council of Churches or the National Council of Churches."

The full paragraph from which Mr. Hoover's sentence was lifted for the purpose of misrepresenting the Council was as follows:

> "I would have no fears if more Americans possessed the zeal, the fervor, the persistence and the industry to learn about this menace of Red Fascism. I do fear for the liberal and progressive who has been hoodwinked and duped into joining hands with the communists. I confess to a real apprehension so long as communists are able to secure ministers of the Gospel to promote their evil work and espouse a cause that is alien to the religion of Christ and Judaism. I do fear so long as school boards and parents tolerate conditions whereby communists and fellow travelers under the guise of academic freedom can teach our youth a way of life that eventually will destroy the sanctity of the home, that undermines faith in God, that causes them to scorn respect for constituted authority and sabotage our revered Constitution."

Public Morals Are Local

Public attention can be shifted from one thing to another with startling abruptness. How much could be read in the press or heard on the radio about gambling, crime and corruption the day after President Truman's action with regard to General MacArthur?

The public has been interested in the Senate committee investigations. How much that interest reflected an appetite for detective-story excitement and how much it indicated a genuine social concern it is impossible to judge accurately. But it is safe to say that there was enough of the latter to provide grounds for hope that something effective would be done to clean up at least the most scandalous conditions that had been exposed.

Now what has happened? Has the public forgotten? Apparently the press and radio have. It is a cruel irony, but the underworld was probably grateful that General MacArthur came home when he did. Attention has turned to him.

The churches must not let the public forget! It is now their task in many communities to take the initiative in arousing responsible leaders to action locally. As the General Board of the National Council of Churches has said, "The local community can put its own house in order if it will."

In some places the service clubs and various civic organizations will join in supporting a widely representative community committee for good government. Elsewhere the churches may find it better to set up their own group.

In any case, intelligent and fearless people will have to search out the facts about what is going on in the community. They will need to study the existing laws and discover whether they are being enforced, and if not, why not. New laws may be needed.

No matter what needs to be done with regard to laws and law enforcement, there remains the task of teaching clear standards of moral conduct. And that is a task for the churches.

Eloquent expressions of righteous indignation at the most shocking corruptions is not enough. The disease lies deeper than these symptoms. The problem is basically a lack of standards, a lack for which the churches have a measure of responsibility. Too many people, even in our churches, ask, "What do others do?", rather than, "What ought I to do?" and "What does Christian principle require of me?" There is also too much rationalizing of "petty gambling" and other "little sins."

Let the churches in New City, Middletown and Main Street get busy. Let us not look to Washington to do our job for us.

The Forgotten Man of Society

MISSION boards and councils of churches and church women will want to join the Division of Home Missions in congratulating the President's Commission on Migratory Labor on its recent recommendations to help solve the plight of these forgotten people.

A primary provision is the call for a Federal Committee on Migratory Labor, patterned after those operating in New York and New Jersey. Other recommendations call for housing standards, regulated recruiting practices, minimum wage legislation and social security to cover farm migrants; revision of state child labor laws; admission of migratory workers without discrimination into local hospitals.

All church people who have felt concern over the misery of migrants and their families, will want to watch with care forthcoming legislation affecting them, and to throw their weight on the side of such steps as will attain the goals advocated by the Commission.

Laity and Clergy as Partners

THE inauguration of the General Department of United Church Men by the National Council of Churches is gratifying evidence of the new place which laymen are coming to occupy in the life of the church. The General Department of United Church Women is already one of the most active units in the National Council, with vital contacts with 1,700 councils of church women in local communities throughout the length and breadth of the country. Through these two lay movements the lay point of view will, it is hoped, be brought to bear on the National Council's policies and the program of the National Council will be relayed to the men and women who make up the effective membership of the church throughout America.

What is thus happening is in line with the great insight of the Reformation into the "priesthood of all believers." This doctrine has been too little understood and appreciated by those who are its heirs. It has sometimes been supposed to mean merely that every man is "his own priest" and needs no help from anyone else. But Luther insisted that every Christian is a priest of God to all other Christians, and that there is a "mutual ministry of all believers." "It is pure invention," he said, "that pope, bishops, priests and monks are to be called the 'spiritual estate', and princes, lords, artisans and farmers the 'temporal estate'. . . . All Christians are truly of the spiritual estate and there is among them no difference at all but that of function."

This point of view expressed by Luther, the great German reformer, meant a breakdown of the old distinction between the "religious" and the "secular" vocation. The Reformation affirmed that all men are equally called to serve God in their daily lives. It proclaimed, on the basis of the New Testament, that the carpenter at the bench or the mother in the home may glorify God as truly as the priest at the altar or the monk in the cell.

If the splendor of Roman Catholicism is in its hierarchy, the splendor of Protestantism ought to be in its laity. In Roman Catholic doctrine the basic *status* of the priest and of the layman is different: the priest rules, the layman obeys. The Roman Catholic layman has no part in the government of the church, no part in selecting its leadership, no part in determining its policies. In Protestantism the *functions* of the clergy and laity are different but they are both full participants in one Christian community. As James Hastings Nichols summarizes it, the great Roman Catholic virtue is submission; the great Protestant virtue is mutuality.

If the building up of the General Department of United Church Men and the strengthening of the General Department of United Church Women leads to a more effective partnership between minister and lay member in all the life and work of the church, this will be one of the most creative developments in the National Council.

BOARD'S ACTIONS REFLECT IMPACT OF WORLD CRISIS

The impact of international events upon the work of the church both here and abroad was reflected in a number of actions taken by the third bi-monthly meeting of the National Council's policy-making General Board.

The group met March 28 in New York City, with Bishop Henry Knox Sherrill presiding.

One of the most significant statements adopted by the board dealt with the status of Americans of Chinese birth or ancestry, and other minority groups affected by international tensions in this country.

The board's statement made an appeal to all Americans to guarantee "the safety of persons of Chinese birth or ancestry (residing in this country) and the protection of their property."

The measure was prompted by occasional expressions of ill-will toward persons of Chinese ancestry living in the United States, through a false attitude identifying Chinese Americans with the Communist government of China.

The churches were called upon "to take the responsibility for developing attitudes and actions which will strengthen the bonds of Christian goodwill in these difficult times by treating all people, irrespective of national origin or race, as beings of worth because they are children of God."

Turning to another Far Eastern country, the board endorsed the work of the Japan International Christian University Foundation, Inc., which is sponsoring a special week of appeal April 29-May 6.

The board took two actions to alleviate human suffering caused by the war in Korea. These were: official authorization for the Central Department of Church World Service to participate in a joint agency, "American Relief for Korea," for maximum efficiency in securing and processing clothing for Korean relief; and the establishment of a special Commission on Emergency Services to help coordinate National Council units and denominational agencies in the churches' ministry to men and women in uniform and defense industry workers. The latter was proposed by a special committee headed by Mrs. Douglas Horton, war-time director of the WAVES.

The statement on the new commission said that although the churches today face a situation similar to that of 1940 and 1941, the present outlook is "aggravated by a greater lethargy and uncertainty as to what the future holds."

The statement emphasized that the churches, while preparing for emergency services, should not regard World War III as inevitable.

"To prepare for less than the worst would be gross negligence," it explained. "But to lead people in our churches to accept the worst as inevitable might be to lose even the chance of avoiding global disaster."

As an integral part of its actions on international problems, the board heard a report from Dr. Franklin Clark Fry, president of the United Lutheran Church in America, on his round-the-world survey of relief and reconstruction, made in connection with the "One Great Time of Sharing" appeal to the churches.

He called the problem of the world's estimated 60,000,000 refugees "enormous," and urged that private contributions to overseas relief projects continue. Voluntary giving, he stressed, increases morale and friendship.

More important in Christian giving, he added, is the fact that "if we give, those who receive thank God—and if we don't, they renounce Him."

An important action of the General Board from a policy standpoint was the adoption of two statements and a set of procedures in response to a resolution

(*Continued on Page* 22)

GAMBLING AND PUBLIC MORALS

A resolution adopted by the General Board of the National Council of the Churches of Christ in the U.S.A., March 28, 1951

The United States Senate Crime Investigating Committee has been bringing to public view some shocking evidences of moral delinquency in our society.

The public reaction, so far as it has registered indignation and disgust, is reassuring. It appears that most of the people have not become cynically indifferent. The nation's conscience is aroused by new evidences of corruption, bribery, syndicated gambling and lawlessness.

Our churches have been aware of the general situation now being brought to light. Repeatedly, and as recently as May, 1950, the Federal Council of the Churches of Christ in America declared: "Gambling has become a commercial enterprise on a national scale. It is also becoming clear that there is a connection between organized gambling and crime. We affirm again our vigorous opposition to gambling as an insidious menace both to personal character and social morality."

The social malady of gambling will not be remedied by criminal prosecutions alone. Stricter standards of moral integrity must be cultivated in the community as a whole. Government, the press, public education and all other civic agencies have a responsibility for this. But the churches have a special duty. The strengthening of moral fibre is one of their preeminent tasks.

It is not only gambling syndicates, and the public officials who protect them, that are involved. All who patronize bookmakers, gambling houses, slot machines and other forms of illegal gambling contribute to the coffers of the syndicates and help to corrupt government. But the so-called "innocent" forms of gambling—such as legalized race-track wagers, betting on athletic events, lotteries, bingo and the like—contribute to the weakening of the moral fibre of the individual and lower the moral tone of the community. An example is furnished by the recent disclosure of "fixed" basketball games.

Abstinence from misconduct is not enough. Indifference to corruption anywhere in the community is also guilt. Now that so many facts are known, there is no excuse for inaction.

We therefore urge officers of government—federal, state and local—to search out and prosecute the lawbreakers whose misdeeds have been uncovered. We urge legislative bodies to re-examine existing laws concerning gambling and bribery, and to adopt such new measures as may be required to provide more adequate bases for prosecution of those who engage in such corrupting practices. The churches should support public servants who courageously participate in such efforts.

No matter how adequate the laws and how conscientious and persistent the agents of enforcement, morality in government will not be maintained unless it is demanded by the people. We therefore call upon the churches to arouse their members to action and to educate them to an understanding of the issues involved, to study the appropriate measures to be taken in the community and to unite their forces for the initiation and support of such measures so that moral integrity and common honesty may prevail. The local community can put its own house in order if it will.

We are concerned not only with our national welfare and the character of our people but also with our country's influence in the society of nations. Especially in this time of our grave responsibility in international affairs, we dare not give justifiable cause for charges of moral slackness. Knowing that "righteousness exalteth a nation," we must bring our conduct into conformity with our professed standards.

Finally, we reaffirm our conviction that the only lastingly effective solution to the problems posed by the recent disclosures is to be found in the attainment of moral integrity by the individual under the grace and guidance of God.

Easter Sunrise Service brought 12,000 worshippers to mammoth Chicago Stadium. Service was sponsored by the Church Federation of Greater Chicago and the *Chicago Daily News*. Reading Scriptures (in circle) is Dr. John W. Harms, executive of the Federation.

CHICAGO'S EASTER FESTIVAL

THE Church Federation of Greater Chicago with the cooperation of the *Chicago Daily News* this year revived the city's traditional Easter Sunrise service.

Success of the revival can be judged by the fact that 12,000 people had risen early, like the followers of Jesus who came to the tomb on the first Easter morning, and arrived at the Chicago Stadium "while it was yet dark."

At 5:46 a.m. four white-robed trumpeters standing in a circle of light, sounded the dawn of the Resurrection morning.

The city's biggest congregation bowed their heads while Dr. Fred Hoskins, of the Oak Park First Congregational Church, prayed:

"Fill thy church throughout the world with Christ's risen power. Rebuke the powers of crime and selfishness; lift up the impulse to righteousness and justice."

The sermon was given by Bishop Ivan Lee Holt, of St. Louis, Mo. The traditional Easter hymns were sung by the Festival Chorus of the Disciples of Christ.

Chicago's people apparently had missed the sunrise service when it wasn't held in previous years.

As the congregation of many races and denominations filed out at 7:30 into the cold, clear sunlight of Easter morning, one woman was overheard to say,

"It's been so nice this year."

A good many people felt that way. For the thought and planning that went into the service there were many people to thank, both in the federation and on the newspaper.

Heading the list were members of the executive committee: from the Federation, Dr. Ralph Schell, Chairman of the Federations committee on evangelism; Dr. John W. Harms, executive vice president and the Rev. Irvin E. Deer, executive secretary of the Department of Evangelism; for the *Daily News,* Mr. Everett Norlander, managing editor; Arthur E. Hall, circulation manager, and Miss Helen Fleming, staff writer.

Backing the service was a citizens' committee of 88 men and women, headed by Mr. Wayne Johnson, president of the Illinois Central Railroad.

Members of the inter-racial committee included business and professional men and labor leaders, Roman Catholics and Jews as well as Protestants.

Expressing warm thanks for the cooperation of the *Daily News,* Dr. Harms said, "without such strong backing we could not have held a successful service."

The Easter service, he said, was "a significant demonstration of how the churches and a great newspaper can cooperate in giving valuable community leadership."

The cooperative project was also hailed in *Editor and Publisher,* weekly journal of the newspaper world.

Editor and Publisher noted that "time and again in recent years the *Chicago Daily News* has taken the initiative in turning over large segments of its columns to spiritual or religious objectives."

The journal quoted publisher John S. Knight's lead editorial on the eve of Easter:

"The commemoration of Christ's resurrection finds the world in turmoil because the leaders of 'civilization' long ago cast aside His teachings for the law of the jungle . . . let His selfless love inspire us to rededicate ourselves, that we may find the courage and the will to stand in His image and thus seek salvation and undeserved forgiveness for our sins."

How to Compete with Bing Crosby

By Marjorie Hyer

THE final strains of music swelled to a close and an announcer signed off the program. The chairman, lifting the needle from the record, looked up at the attentive group before him. "How did you like it?" he asked. Without a moment's hesitation the comments began.

"The music was too slow and there was too much of it."

"I don't think he made his points very clear in the talk."

"He didn't have enough conviction in his voice."

This generous amount of criticism concerning the transcription of a religious broadcast just played in the listening session would have told an experienced observer that this was the first week of a religious radio workshop.

It is only after the religious leaders attending such a workshop have had their own proudest efforts reduced to ashes by the criticism and evaluation of the experts on hand that most of them begin to develop a bit more sympathy and tolerance for the minor failings of fellow broadcasters.

When the criticisms were all in and evaluated, the chairman said, "It's 29 minutes and 30 seconds past five, and in radio we stick to the schedule. Don't forget that the work-group on newscasting is meeting for dinner. Those of you who have not had a chance to work on all of the studio equipment and in the control room will meet here in the studio at 7:30. The rest of you have the evening free to work on your own projects."

For six years ministers, missionaries and lay religious leaders from all over the United States and a number of foreign countries have thus been learning the techniques, principles and policies of religious broadcasting through religious radio workshops and institutes conducted first by the Joint Religious Radio Committee and then by the Protestant Radio Commission. Sometimes the institutes last only one day; sometimes a week, and each summer a month-long workshop is held.

For a good many years the churches and religious institutions in this country chose to ignore the growing medium of radio communication. When ministers were asked to broadcast over their local stations most of them were totally unprepared to do the kind of job that this medium of communication demands. They usually responded to such an invitation by reaching into the "barrel" for a sermon, asking the choir to be at the studio a couple of minutes before air time, and dashing off the broadcast as just one more necessary evil to be gotten off the schedule. Little wonder that radio station managers shunted religious broadcasts off to the poorest time of the broadcasting day!

Every radio station, by the nature of its license from the Federal Communications Commission, is enjoined to operate "in the public interest, convenience and necessity." This has been interpreted to mean that a certain amount of broadcasting time must be allotted to what is known as public service broadcasting. Most station managers fulfill this responsibility by calling up the local council of churches or ministerial association and saying "We'll give you 15 minutes a day for religious broadcasting."

The churches and religious leaders have, in all too many instances, been unprepared to take advantage of this significant opportunity. Some of the people who listen to a radio station are regular churchgoers; some never step inside a church door. But this very heterogeneity of a radio audience is the main reason for its importance—that, and the number of people who can be reached. A minister speaking over a radio network may reach more people in 20 minutes than he would reach in an entire lifetime in the ministry.

As broadcasting cannot be learned by reading a book or listening to a lecture, the workshop technique was chosen as the best method for educating religious broadcasters. One actually has to create, and have his creations criticized and evaluated by experts in the field. He needs to learn about different types of religious programs and how to do them effectively. A morning devotional program is not enough to fill the religious needs of a community. Religious news programs, discussions, interviews, dramatic programs for children, counseling programs, and even quiz programs all have their place in religious broadcasting.

Basic to any form of communication is the assmuption that one has an idea to communicate. For that reason the religious radio workshop to be held in Indianapolis during the month of August will include the best leaders avail-

(*Continued on Page* 24)

Radio workshops give practical experience in putting on religious radio programs. This group last summer at Temple University, Philadelphia, was experimenting with the use of transcriptions in broadcasting.

Church Men at Chicago Plan for 1951-52

Mr. E. Urner Goodman, new executive director of the General Department of United Church Men, talks over department plans with chairman Lem T. Jones, Kansas City businessman, and secretary L. J. Fletcher, Peoria, Ill., public relations expert.

WITH predictions that it may prove the most significant development in the newly formed National Council of Churches the General Department of United Church Men gradually is taking shape as a working unit of the cooperative movement.

Great strides in the creation of a functioning department have been made since Jan. 1 when United Church Men were represented only on paper in the National Council's structure. This was apparent at the two-day meeting of the Executive Committee of the department at the Edgewater Beach Hotel in Chicago April 14-15 under the leadership of the chairman, Lem T. Jones, Kansas City, Mo., businessman and former president of Presbyterian (USA) Church Men.

Sitting around the table were 40 churchmen from all over the country including the presidents and executive secretaries of eleven denominational laymen's organizations. At Mr. Jones' side for the first time since his election as general director was E. Urner Goodman, who will retire Sept. 15 after 20 years as national program director of the Boy Scouts of America to give full-time to directing the department. In the meantime Mr. Goodman, with the counsel of Dr. Roy G. Ross, associate general secretary of the National Council, will give part-time to putting into effect the executive committee's plans which took definite shape at Chicago.

At the opening dinner there were many expressions of the need to mobilize churchmen for constructive tasks in their local churches, to encourage them to work together in their communities in units of the United Church Men and to strengthen programs of the National Council of Churches.

As a first step in mobilizing churchmen the executive committee approved a report of a committee headed by John C. F. Merrifield of Portland, Ore., for a series of laymen's mass meetings. The first would be held in Utica, N. Y., Cincinnati, O., and Washington, D. C. this fall. They would be followed by a dozen more in other cities during 1952. The first meeting of the board of managers of the department to determine long term lines of service was set for Oct. 6-8 in Cincinnati. It is expected that the board will number about 300 men representative of all the Council's 29 constituent denominations.

Dr. Samuel McCrea Cavert, general secretary, and executives of the divisions and several central departments worked with the committees. Dr. Cavert spoke at special Sunday devotional services.

Executive committee of the General Department of United Church Men in session in Chicago: seated, left to right: Dr. Roy G. Ross, New York City; Clarence Beasley, Brookline, Mass.; John C. S. Merrifield, Portland, Ore.; E. Urner Goodman, New York City, executive director; Lem T. Jones, Kansas City, chairman; L. J. Fletcher, Peoria, Ill., secretary; R. E. Mohler, McPherson, Kan.; J. I. Miller, Columbus, Ind.
Standing, Harry Hines, Dallas; John Ramsey, Atlanta; Willard Powers, Mt. Morris, Ill.; Paul M. Wack, Hatfield, Pa.; Jasper Crane, Wilmington, Del.; Glen B. Goble, Chicago; Gilbert Brink, Los Angeles; Dr. Victor J. Tulane, Washington, D. C.; Nat K. Reiney, Lewisburg, Tenn.; H. F. Kilander, Arlington, Va.; Kinsey N. Merritt, Elizabeth, N. J.; Dr. Samuel McCrea Cavert, New York City; Torrey A. Kaatz, Toledo, O.; Judge Gay H. Brown, Troy, N. Y.
Dr. Cavert, general secretary of the National Council, and Dr. Ross, associate general secretary, are advisors to the committee.

PROGRAMS — Radio and Television

(May and June)

WEEKLY

National Radio Pulpit
NBC—10:00-10:30 a.m. Sundays EST
Dr. Ralph W. Sockman
(for May)

The Art of Living
NBC—10:30-10:45 a.m. Sundays EST
WNBC—11:35-11:45
Dr. Norman Vincent Peale

National Vespers
ABC—1:30-2:00 p.m. Sundays EST
Dr. John Sutherland Bonnell
(for May)

Radio Chapel
WOR (local) 9:30-10:00 a.m. Sundays EST

DAILY

Gems for Thought
ABC ntwk. 11:55-12:00 M. EST
Monday through Friday

Faith in Our Time
Mutual Broadcasting System 10:15-10:25 a.m. EST Monday, Tuesday, Wednesday

TELEVISION

Helen Kenyon Presents
WABD—Channel 5 9:45-10:00 a.m. DST
Tuesday

Morning Chapel
WABD—Channel 5 9:45-10:00 a.m. DST
Thursday

What's Your Problem?
WABD-Channel 5 9:45-10:00 a.m. EST
Monday
Dr. and Mrs. Norman Vincent Peale

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General Board

(*Continued from Page* 18)

of the Presbyterian Church U. S. The Presbyterian resolution expressed concern lest a "centralization of power" result from the merger of several interdenominational agencies into the National Council, questioned the powers granted to the General Board and asked for a definition of procedures on the representation of the National Council before congressional committees.

The board's statement pointed to the Council's constitution as prohibiting it from any "authority or administrative control over the churches which constitute its membership."

It emphasized that the board has over 100 persons, from 28 states, with representation from each of the 29 member denominations of the council.

The procedure adopted by the board for appearance of representatives before Congressional committees limits representation to matters on which the General Board has taken official action and given authorization. Should the time element make this impossible, approval must be secured from the President and Vice-President of the Division involved, and the General Secretary, and a report must be submitted to the General Board.

The board authorized "as an experiment" for 1951-52, a National Laymen's Committee as a standing committee of the General Department of United Church Men. The committee will aid the council in making the most effective use of laymen's experience and ability and will provide a partnership between laymen and ministers.

Appointment of 14 executive staff members was approved.

The session heard a report on the work of the Division of Home Missions by Dr. Hermann N. Morse, a vice-president of the Council, Miss Edith Lowry and Dr. I. George Nace, co-executive secretaries of the home missions unit.

The board unanimously approved a policy statement affirming "vigorous opposition to gambling as an insidious menace . . . to personal character and social morality."*

The next session of the board will be held in Chicago, May 16.

Audio-Visual Kit Effective

As a result of using part of the leadership education audio-visual kit prepared by the Division of Christian Education of the National Council, one Baptist church in Springfield, Mass., recruited 17 new teachers for its church school.

* The resolution on "Gambling and Public Morals" is available in leaflet form from the National Council of Churches, 297 Fourth Avenue, New York 10, N. Y. Single copies free, $1.75 per hundred.

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Religion Editors, Publicists, Hold Annual Meetings

The National Religious Publicity Council at its 25th anniversary convention presented each of the three Cleveland dailies—The *Cleveland News*, The *Cleveland Plain Dealer*, and The *Cleveland Press*—with "An Award of Merit."

The award, which is made annually, is "in recognition of outstanding service rendered to organized religion through the pursuit of impartial journalism, and as a testimonial to the newspaper's continued efforts, in behalf of all faiths, to advance the spiritual life of our nation."

Presentation of the awards, which were received by the three religion editors of the Cleveland dailies, was made by Mr. Charles P. Taft, Cincinnati lawyer and former president of the Federal Council of Churches.

Statements from the editors of the award-winning newspapers, stressing the importance of religion as news, were read by Mr. Taft at the testimonial dinner.

The three religion editors — Frank Stewart of the *Cleveland Press*, William Dinwoodie of the *Cleveland News* and Louis Gale of the *Cleveland Plain Dealer* — at a panel discussion on "Church-Press Relations" urged leaders of denominations and interdenominational agencies to give publicity directors "a better break."

All three newspapermen expressed the view that the publicity office "is often a stepchild in a church organization," with inadequate budget, insufficient personnel and lack of cooperation from officials.

Other speakers stressed the need for honesty and truthfulness in efforts to advance the church through the printed word.

Dr. Ronald Bridges, executive director of the Central Department of Broadcasting and Films, asserted that "God does not call us to deceive in His Name, but calls upon us to tell the truth—good, bad and indifferent—but the truth."

Other speakers included Dr. Richard Baker, associate professor of journalism at Columbia University, and Dr. Howard LeSourd, dean of the School of Public Relations, Boston University.

Rev. Lemuel Petersen, associate director of the Central Department of Public Relations, National Council of Churches, was reelected president of the NRPC.

Other officers included Miss Louisa R. Shotwell, assistant secretary of the Division of Home Missions of the National Council, vice-president; Miss Elizabeth J. Husted of the American Bible Society, secretary; and Miss Catherine Backert of the American Baptist Convention, treasurer.

Awards of merit for "outstanding service" are presented to three Cleveland religion editors by Mr. Charles P. Taft, former president of the Federal Council of Churches, on behalf of the National Religious Publicity Council. Left to right: Frank Stewart, *Cleveland Press;* William Dinwoodie, *Cleveland News;* Mr. Taft, and Louis Gale, *Cleveland Plain Dealer.*

Members of the Associated Church Press, which represents more than 5,000,000 circulation, met in Washington, D. C., March 28-30 to consider the role of the church press in world affairs.

An all-day session at the U. S. Department of State was a feature. High-ranking officials discussed the U. S. overseas information program, the general situation in U. S. foreign policy, the Far East, the role of the United Nations in combatting aggression, U. S. policy in a divided Germany, and the purposes and accomplishments of the Technical Cooperation Program.

A report on the circulation of the 106 publications represented by the Associated Church Press showed that the leading weekly magazines are the *Christian Advocate* (Methodist), *Signs of the Times* (Seventh-Day Adventist), and the *Lutheran* (United Lutheran). Leaders among the bi-weekly magazines are *Presbyterian Life* (Presbyterian, U.S.A.), and *Lutheran Witness* (Lutheran Church-Missouri Synod). Largest monthlies are *Christian Herald* (non-denominational), *Royal Service* (Southern Baptist), and *Methodist Woman*. Twenty-three member periodicals have 50,000 or more circulation.

The church editors passed a resolution asking that the church press be granted the same exemptions in postal rate increases "as those guaranteed to non-profit or charitable organizations or agencies."

Dr. George Walker Buckner, Jr., of Indianapolis, Ind., editor of *World Call* (Disciples of Christ), was elected president and Dr. William B. Lipphard, of New York, editor of *Missions* (Baptist), secretary and treasurer.

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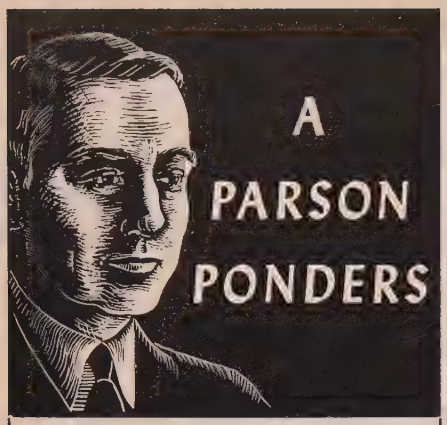

The ways of preachers are past finding out. Any man, who, on a salary any truck driver would spurn, pays his bills, educates his children, gives to every worthy cause, and still manages to provide a small income for his old age, is somewhat of a genius or so it would seem! How does he do it? He considers these three facts:

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Radio Workshops

(*Continued from Page 20*)

able from every field of Christian endeavor, who will discuss the burning ideas and concerns which Christianity must tell the world about in these days.

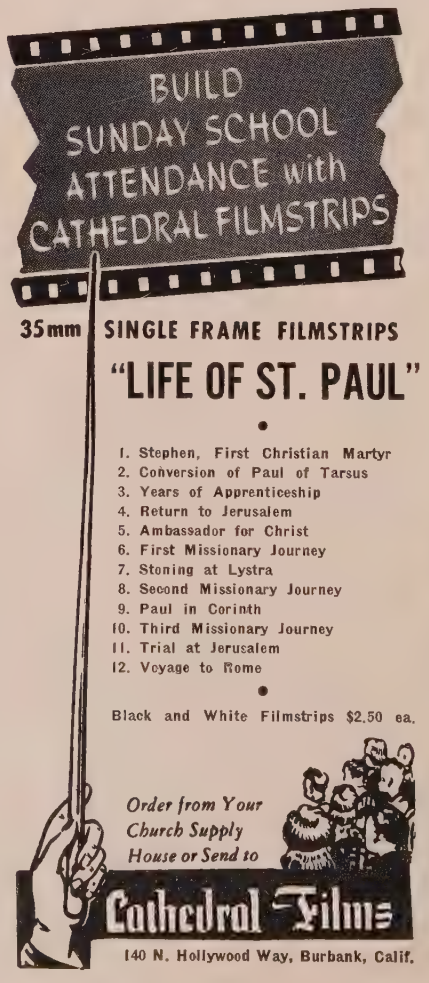
Policies for broadcasting and a general philosophy of his work must also concern the religious broadcaster. The radio listener is a Baptist or a Roman Catholic or a Quaker or a Christian Scientist or an Orthodox Jew. The voice of Protestantism, to be effective, must be, not a Methodist voice, nor a Baptist voice, nor a Presbyterian voice, but an interdenominational one. Workshop discussions try to work this out.

The broadcasting industry, too, comes in for its share of attention. The religious broadcaster must know how to convince the station manager that his broadcasts will hold a sizable audience, even though Bing Crosby may be holding forth on a rival station.

The broadcasting industry is beginning to respond. In Fort Wayne, Ind., for instance, the Associated Churches of Fort Wayne presented a total of 292 hours of religious broadcasting during 1950 and many other communities could present similar statistics. The networks are becoming increasingly impressed with the flood of letters following the network religious broadcast which is presented in premium time.

Workshops for 1951 are as follows: June 3-8, San Anselmo, Calif.; July 23-28, Portland, Ore.; July 29-August 3, Wooster, Ohio; August 6-31, Indianapolis, Ind.; October 21-26, Ames, Iowa; November 11-16, Syracuse, N. Y.

Inquiries should be addressed to Rev. Charles H. Schmitz, Central Department of Broadcasting and Films, National Council of Churches, 220 Fifth Avenue, New York 1, N. Y.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From the Mailbag

This is a forum for our readers. Please limit your comment to 200 *words and address to the Editor,* NATIONAL COUNCIL OUTLOOK, 297 *Fourth Ave., New York,* 10, *N. Y.*

"Please send me your statement on 'Gambling and Public Morals' adopted by the General Board on March 28. Our LaSalle County is staging a cleanup drive and we can use the extra help provided by the Council's statement."

William W. Nelson
Ottawa, Ill.

—|—

"Reading the *Christian Century* for April 11, I was delighted with the article 'No pussyfooting on Gambling.' I had preached on 'Gambling' the previous Sabbath. We are in a small tourist community subject to varying influences from a very wide realm. The moral fibre of the community is simply 'soaked' with the spirit and practice of petty gambling.

"I wish to come stronger in my campaign against it. And accordingly would like if you could forward me a copy of the full text of the statement by the General Board of the National Council of Churches . . ."

L. C. McRoberts
Minister of United Church
Port Rowan, Ont., Canada

—|—

"I am a United Church minister, convener of evangelism and social service for our presbytery. The *Christian Century* offers in your name a report on gambling to be sent to all who desire it. I regret I cannot send you postage, but such a report will assist those who work with you from this corner of the field.

Rev. A. W. Robertson
Millerton, N.B., Canada

(*Please turn to next page*)

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Point IV

(*Continued from Page* 11)

the 49,000,000 Protestants in the United States relate themselves to the 27,000,000 Protestants in Asia, Africa and Latin America, are the reservoir of skills and attitudes on which Point IV can draw with great profit.

For example, one of the chief stumbling blocks to the success of Point IV is the residue of racial bitterness left in Asia, Africa and the Near East from the days of colonialism.

Missions which have done more to practice the brotherhood of man in these areas can help to ease this tension and serve as a healing bridge among the peoples of different races.

While the sign for "Europeans Only" did not come down in India until the Union Jack was lowered, Indian Christian churches had Indian bishops and Indian Christian institutions were being guided more and more by Indians. The missionary movement itself was directed largely to the untouchables long before the Indian government passed a decree outlawing untouchability.

In the African city of Kampala, the English railroad station has three sets of restrooms—for Europeans, for Asians and for Africans—but in the English mission hospital English and African nurses sit down together at tea. Across the continent in Liberia, the only white man for whom a public building has been named is an American missionary, George Harley.

The staying power of missionary personnel might well be emulated by Point IV people. Missionaries often reside for twenty or thirty years in one country, staying despite revolutions, famines, discomforts and difficult climates.

It is obvious it will take more than a few months or a few years to wipe out illiteracy, to teach suspicious farmers a better way of planting or plowing, to convince tradition-bound women that DDT sprayed in their houses is more effective against malaria than an amulet tied around their child's neck.

Still another lesson to be learned from missions is the miraculous technique of making a little money go a long way. This is doubly important for appropriations to carry out Point IV have been marked by extreme economy.

Take the classic example of George Harley of Ganta, Liberia, who on practically nothing has carried on a Point IV program by himself.

In addition to his own mission hospital, he planned and built a hospital for the government—a building that bears his name.

He surveyed the first inland road, ran a one-man campaign against small pox, worked out a system of "health insurance" whereby more than 50,000 Africans pay a shilling a year to cover treatment at his clinic.

Starting from nothing, he built a sawmill, a blacksmith shop and a brick and tile factory to produce the materials for his mission buildings and trained local men to run them. He has native products to manufacture everything from blackboards for the missions school to a substitute for chaulmoogra oil, used in the treatment of leprosy.

From local witch doctors, he learned native remedies and wrote the first authentic book on African native medicines. His whole program costs about $13,000 a year.

The churches have come to feel that the future of missions is related in certain important respects to the success or failure of Point IV. This is a program of high promise, but it can easily become a weapon of power politics, a stepping stone for selfish interests or a thinly disguised form of imperialism. The conference pointed out that courageous and intelligent action by the churches can help shape Point IV into the road for peace and justice, a rallying point for men of good will and an indespensable instrument for the happiness of the human race.

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The Mailbag *(Continued)*

"I'm interested in the statement you have released calling for more stringent laws against organized gambling and more effective enforcement of the laws we have, and urging church members to elect men of integrity to office.

"Seems to me it's high time we do something in a united effort to rally the forces of decency to put a stop to the corruption now so flagrant in the land. If what you have pubished is in pamphet form, I would appreciate several copies. . . .

"We are looking to the Council of Churches to give clear expression to some of these issues now so pressing in our national life. God bless you and grant you guidance and courage.

L. T. Krebs
First Presbyterian Church
Liberal, Kans.

—|—

(Many of our readers have asked about copies of the resolution on gambling. They are available in quantity from the Department of Social Welfare, 297 Fourth Avenue, New York 10, N. Y. Single copies free, $1.75 a hundred.)

—|—

"I want to compliment you on the splendid issues of the National Council Outlook. I was particularly impressed with the 'Chaplains Courageous' article in the current issue and want to congratulate the writer of it, who seems to be anonymous."

Frederick W. Cropp, Secretary
American Bible Society

(The author of the article was staff writer William W. Clemes.—Ed)

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Books Received

THE PROBLEM OF CHRIST IN THE TWENTIETH CENTURY, *W. R. Matthews*, Oxford University Press, New York, N. Y. $2.00

THESE HARVEST YEARS, *Janet Baird*, editor, Doubleday & Co., Inc., Garden City, N. Y. $3.49

PARACELSUS, *Henry M. Pachter*, Henry Schuman, New York, N. Y. $4.00

THE MAKING OF PUBLIC OPINION, *Emory S. Bogardus*, Association Press, New York, N. Y. $4.00

THE EPISCOPAL CHURCH IN THE UNITED STATES, 1789-1931 *James Thayer Addison*, Charles Scribner's Son, New York, N. Y. $4.50

TELEVISION AND OUR CHILDREN, *Robert Lewis Shayon*, Longmans, Green & Co., New York, N. Y. $1.50

STRENGTHENING THE SPIRITUAL LIFE, *Nels F. S. Ferré*, Harper & Brothers, New York, N. Y. $1.00

THE BRIDGE OF GOD, *Robert A. Lapsley, Jr.*, John Knox Press, Richmond, Va. $1.50

RELIGION AND THE NEW PSYCHOLOGY, *Alson J. Smith*, Doubleday & Co., Inc., Garden City, N. Y. $2.50

CHRISTIANITY AND REASON, *Edward D. Myers*, editor, Oxford University Press, New York, N. Y. $3.00

SELF-UNDERSTANDING, *Seward Hiltner*, Charles Scribner's Sons, New York, N. Y. $2.75

FENELON'S DIALOGUES ON ELOQUENCE, *Wilbur Samuel Howell*, Princeton University Press, Princeton, N. J. $3.00

THE CHRISTIAN IN PHILOSOPHY, *J. V. Langmead Casserley*, Charles Scribner's Sons, New York, N. Y. $2.75

THESE FOUND THE WAY, *David Wesley Soper*, editor, Westminster Press, Philadelphia, Pa. $2.50

JOHN WESLEY, *May McNeer and Lynd Ward*, Abingdon-Cokesbury Press, New York, N. Y. $2.50

PAUL AND HIS INTERPRETERS, *Albert Schweitzer*, The Macmillan Co., New York, N. Y. $3.50

THE CHRISTIAN WAY, *Sidney Cave*, Philosophical Library, New York, N. Y. $3.75

CONSIDER PAUL, *Holmes Rolston*, John Knox Press, Richmond, Va. $3.00

THE WORD LIVES ON, *Frances Brentano*, editor, Doubleday & Co., Inc., Garden City, N. Y. $3.95

WHERE AND HOW TO FIND GOD, *Mary Denny Williston*, Richard R. Smith, Inc., New York, N. Y. $2.50

THE AGE OF TERROR, *Leslie Paul*, The Beacon Press, Boston, Mass. $3.00

EXPLANATION OF THE BOOK OF REVELATION, *C. H. Little*, Concordia Publishing House, St. Louis, Mo. $2.75

STEPPING STONES OF THE SPIRIT, *Patricia Bever*, Association Press, New York, N. Y. $1.75

THE FUTURE IS NOW, *Homer W. Carpenter*, The Bethany Press, St. Louis, Mo. $2.50

ROADS TO RADIANT LIVING, *Charles L. Allen*, Fleming H. Revell, New York, N. Y. $2.00

A BETTER HOPE AND OTHER SERMONS, *Charles Ray Goff*, Fleming H. Revell Co., New York, N. Y. $2.00

THE WAY TO SECURITY, *Henry C. Link*, Doubleday & Co., Inc., Garden City, N. Y. $2.50

A TREASURY OF KAHLIL GIBRAN, *Martin L. Wolf*, editor, The Citadel Press, New York, N. Y. $3.95

TRUTH OF LIFE—KEY TO UNDERSTANDING, *Ambrose G. Beltz*, Philosophical Library, New York, N. Y. $6.00

FARMING AND GARDENING IN THE BIBLE, *Alastair I. MacKay*, Rodale Press, Emmaus, Pa. $3.00

THE CHRIST OF THE CROSS, *Richard Morgan*, Richard R. Smith, Inc., New York, N. Y. $3.50

GOD MAKES THE DIFFERENCE, *Edwin McNeill Poteat*, Harper & Brothers, New York, N. Y. $3.00

WITH SINGLENESS OF HEART, *Gerald Kennedy*, Harper & Brothers, New York, N. Y. $2.00

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By **Oscar Cullman**, Professor of New Testament and Early Christianity, University of Basle, Switzerland. **Translator, J. K. S. Reid.** [Studies in Biblical Theology No. 1].

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In this study Dr. Filson examines the question of how far the New Testament presents a content which is distinct and different from non-Christian religious life and writings of New Testament times. He notes the relation of the New Testament to both Judaism and the Hellenistic world, but concludes that the gospel of the risen Christ has the stamp of freshness, vitality and originality which demonstrates that it is not a secondary echo of themes originating elsewhere. **$1.50**

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BOOKS

Religion and Education

GOD IN EDUCATION by *Henry Pitney Van Dusen,* Charles Scribner's Sons, New York, $2.00.

THE WALL OF SEPARATION BETWEEN CHUBCH AND STATE by *Conrad H. Moehlman,* Beacon Press, Boston, $3.00.

The controversy over the relation of religion to education in America is dramatized by the appearance of these two books at the same time. Although both President Van Dusen and Professor Moehlman have a common concern for Christian education and are both connected with Protestant theological seminaries, they line up on opposing sides in their attitude toward the Supreme Court decisions concerning the bearing of the First Amendment to the Constitution upon the relation of church and state in the educational field.

Dr. Van Dusen's little book is a forceful defense of the position that, if God is, and if truth is an organic whole, no institution is giving a full education if it ignores religion. He paints a vivid picture of the degree to which public education has become secularized. He makes it clear that higher education had definite Christian origins and once had a Christian basis, as the history of Harvard, Yale, Columbia, Princeton and other colonial colleges attests. What was once the "principle of coherence" and the "instrument of cohesion" in education has now been lost. As a result, Dr. Van Dusen holds, men and women who are supposed to have received the best education that America can offer "lack any clear, agreed sense of direction and purpose." He is convinced that "the knowledge and skills of modern civilization have outrun the moral and spiritual resources for their direction and control," and that there is a real connection between this condition and the loss of the religious outlook in education. He calls attention to the great opportunity which the church-related schools and colleges have, by reason of their freedom, to make Christianity central in education. In the tax-supported institutions he recognizes the limitations that prevent the inculcation of a specific form of education but believes they have enough of a "common religious tradition" to justify including it in the responsibility of public education.

Following Professor Edwin S. Corwin of Princeton, Dr. Van Dusen vigorously maintains that the Supreme Court decision in the McCollum case which ruled against "released time" programs of religious education, as carried on in many of the states, misreads the intention of the framers of the Constitution of the United States. Evidence is adduced from Madison and Jefferson and other sources to show that the intent of the First Amendment was to forbid preference of one religion above another on the part of the state, but not to prevent the state from encouraging all religion.

Dr. Moehlman, professor emeritus at Colgate-Rochester Divinity School, is convinced that the Supreme Court decision in the McCollum case, which stressed "the wall of separation" between church and state and which concluded that this forbids any governmental aid in religious education, is historically valid and practically sound. He sees the American tradition of separation of church and state as gravely imperiled by the effort of Roman Catholics to secure public funds for sectarian institutions.

Professor Van Dusen places all his emphasis upon saving education from complete secularization. Professor Moehlman places all his emphasis upon saving education from sectarian influence and control. Each contends for an important principle but the synthesis of the two principles still remains to be achieved.

—SAMUEL MCCREA CAVERT

That They May Have Life

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"D. T. Niles, one of the outstanding younger churchmen of the younger churches, has written a book which sets forth in clear and forceful expression the basic nature and task of Evangelism.

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Better Church Leaders

BY GEORGE V. MOORE, The Bethany Press, St. Louis, Mo., $1.50.

Written for the busy layman, this book should be a helpful guide in development of intelligent, dependable lay leaders. The theme of the book is summarized in the title of the first chapter—"Church Officers Do Things." In following chapters procedures are given for the major things which lay leaders are called on to do: calling the minister, making "the most of the minister," discovering the needs of persons, approving the program of the church, determining church organization, formulating a constitution, overseeing building and equipment, taking the lead in giving, working cooperatively.

Each chapter is followed by a helpful series of questions and suggestions for applying the main ideas to the reader's particular church. Additional books are frequently suggested.

Written in a simple, unadorned style, the book will be easy, if not exciting, reading. Despite one glaring fault in the last chapter—failure to discuss councils of churches as a major way in which churches and laymen can cooperate—the book will reward study and discussion.

—LEMUEL PETERSEN

Pressures on Congress

BY FRED W. RIGGS, King's Crown Press, Columbia University, New York, $3.75.

This is a study of the "repeal of Chinese exclusion," in which church agencies had a part. Mr. Riggs takes account not only of the act of Congress of 1943 repealing the exclusion acts, but also of the law of 1946 which established immigration quotas for India and the Philippines, placing these nations "on a relatively equitable basis." "The forces which made possible the repeal act and the national and international setting which give them significance constitute the subject matter of this book."

Much of it has to do with the work of the Citizens' Committee to Repeal Chinese Exclusion, an organization which spent less than $5,000, and received the services of one person who was paid by an organization represented on the Committee. The book is an account of a significant effort to influence legislation on a relatively small budget. Mr. Riggs goes into important discussions among the strategists. Out of over 850 communications received by a Committee of the House of Representatives in 1943, more than 150 came from "ministers or spokesmen of religious groups."

—BENSON Y. LANDIS

Pastoral Counseling — Its Theory and Practice

By Carroll A. Wise, Harper, New York. $2.75.

The professor of Pastoral Psychology and Counseling at Garrett Biblical Institute has written a book which can hardly fail to increase the effectiveness of those thoughtful pastors who wish to use the techniques of pastoral counseling in meeting the needs of those who come to them with their problems.

The author does much to keep the pastor at home with his thesis. By illustration and application he continually indicates the close interrelation of the philosophy of pastoral counseling with essential Christian thought and practice. He also makes clear the point that the techniques involved are not external to but are rather amplifications of the skills daily called for by his ministry. The kinship between confession and counseling, faith and insight are revealing cases in point. He is careful to point out the dangers which beset the minister counselor of authoritarianism on the one hand and transgression of the lines of his area of competence in the other.

This eminently readable book could only have been written by an author who himself has the fruitful combination of a sympathetic pastoral understanding with a thorough scientific knowledge of the dynamics of human personality. The observable fact that the people to whom the pastor must minister are increasingly becoming victims of tensions and anxieties makes the book a timely one. It is easy to predict that it will prove to be one of the most helpful and widely used in the field.

—Paul L. Tilden

Jesus in the Jewish Tradition

By Morris Goldstein, Macmillan, New York, $4.00.

Dr. Goldstein's book is devoted to a subject of which Jews have been understandably chary. Down the centuries a few Jewish scholars have courageously taken up the problem of Jesus, but long intervals have occurred between efforts. This major work by Dr. Goldstein is the first real attack on the problem in half a century.

Jewish and Christian scholars alike, whom I have talked with, have expressed mingled regret and satisfaction with this book. It is a marvelously prepared compendium of facts. This is a faithful, honest scholar looking searchingly into the record and giving minute results. A book still must be written taking this record and writing the story without the elaborate apparatus of dissertation. Knowing Dr. Goldstein very well, I think he can do it.

—Ronald Bridges

Asking Them Questions—Third Series

Edited by Ronald Selby Wright, Oxford University Press, New York, $2.00.

Twenty-nine important theological, and yet practical, questions are raised in this book and 28 outstanding scholars give their answers. The Archbishop of Canterbury gives the answers to two of them. Every student, every professor, and every minister should read this book dealing with young people's most-asked questions.

Richard L. Smith, in the chapter on "How Can A Good God Allow Suffering?", insists that God is love, and says: "We have to learn to take His point of view, which is very different from men's natural reactions; to love what He loves and hate what He hates, to judge by His standards, not by our own. All this is hard on weak human nature, as every struggle to rise to a higher level is hard. And God's level is nothing short of perfection." Among such a group of learned men—John Baillie, C. S. Lewis, John S. Bonnell, D.H.C. Read, A. E. Taylor, etc., it is difficult to single out one chapter, but Leslie Weatherhead's practical illustration, writing on "Why doesn't God make himself 'obvious'?" is excellent.

This book is a course in theology and a source-book of inspiration.

—James L. Stoner

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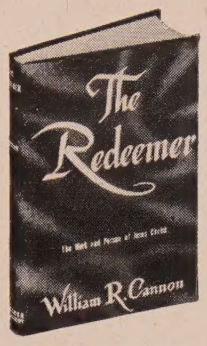

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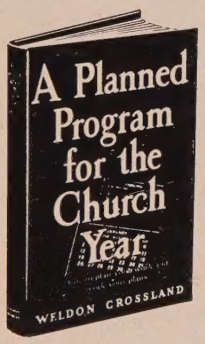

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The Word in Season

By Hughes Wagner. Abingdon-Cokesbury Press, Nashville 2, $2.00.

The author could have made this a long book, and every page good; but a short one serves his purpose. It is a book of brief messages rather than full sermons, but good sermons will flow from the reading of it. Those sermons will be organized with meaningful continuity, because the book is designed to stimulate the imagination sermon-wise within the framework of the Christian year and to help us understand what should be the real burden of our preaching (and our teaching).

—Virgil E. Foster

Morals Since 1900

By Gerald Heard, Harper, New York, $3.00.

This book interprets the developments of the first half of the twentieth century in relation to moral values, while the orientation is British, there is attention also to the American scene and to world-wide developments.

British morals in the past were dominated by the concept of the gentleman acting on conceptions of right and wrong which seemed to be instinctively given. But with the rapid development of new social, economic and political factors new criteria of ethics were required. Hence the author examines what he calls "five natural moral laws," operating in the areas of 1) force, 2) sex and the family, 3) wealth, 4) a man's word, and 5) the nature of thought. The course of civilization depends upon the finding and observance of natural moral laws, and upon the free integration of people into ordered society through persuasion and example.

A conflict between freedom and coercion exists on a wide scale, the Politburo of Moscow defending persecution of scientific error and the Roman Catholic Church defending persecution of religious error. The chief Jesuit organ of Rome in the summer of 1948 says, he quotes, "It can never be permissible to allow untruth to be taught." (p. 44-45)

While man has greatly increased his power he has not gained equally in his understanding of wise or apt use of power. Every advance in use of power must be matched "by an equal psychological discovery leading to proportionate increase in psycho-social cohesion."

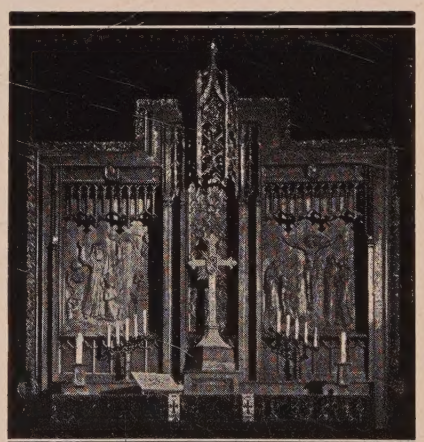
In the realm of sex and the family the author finds greater individual freedom, increased power of woman and a shrinking of the family. New power to control conception brings new problems. The meaning of sex is not found in individual freedom but in quality of family living with emotional security for men, women and children. The sexes are complementary, not competing, hence cooperation and loyalty are necessary to give family life dignity and value.

Quality of relationships is also a key to our economic life. Confidence and fellow feeling among peoples are more important than the plutocratization of society. This area gives a good illustration of the importance of a man's word. Our age inherited a high conception of this, but a Freudian doubt crept in to question man's ability to be rational or to tell the truth. Obviously words can be used to deceive and to exploit as well as to promote understanding and cohesion.

As to the nature of thought, the mechanistic idea of the universe gives way to a conception of greater freedom. A new cosmology and a new anthropology call for new developments in ethics.

The author does not so much attempt to force a decision about progress or retrogression as he does to examine the factors on which the well-being of mankind depends. His book should be of interest to philosophers, philosophical scientists and all interpreters of ethics.

—Leland Foster Wood



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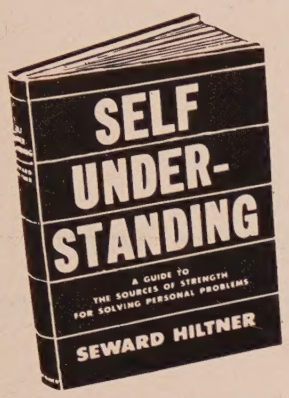

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by Henry P. Van Dusen

Religion is the keystone of the educational arch. Dr. Van Dusen discusses the greatly increased attention given to religious values in present day education, raising the question of whether the new religious course and departments really get to the root of the problem. A final section deals with the "released time" decision of the Supreme Court. The implications of this book are so far reaching as to create a revolution in the structure and philosophy of higher education. $2.00

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